

DUCKS IN STREAM
By Katsushika Hokusai
(Painted in his 88th year)



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WHOLE NO.
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SIAM

While I stood before thee, Siam,
I felt that love's signet ring had pressed thy name on my mind
in life's unconscious dawn,
and that my traveller's hasty moments were big
with the remembrance of an ancient meeting.

The silent music of centuries has overflowed
the brink of the seven short days
that surprised me with the promptings of an immemorial kinship
in thy words and worship, thy offerings to beauty's shrine,
in thy fragrant altars with candles lighted
and incense breathing peace.

To-day at this hour of parting I stand in thy courtyard,
gaze in thine eyes
and leave thee crowned with a garland
whose ever-fresh flowers blossomed ages ago.

RABINDRANATH TAGORE

SIAM
International Railway
Oct. 17, 1927.

INDIA'S ILLITERACY: SHOULD IT BAR SELF-RULE?

BY THE REV. DR. J. T. SUNDERLAND

ONE of the arguments used much as a proof that the Indian people are not fit for self-government, and need to be ruled by others, is their "illiteracy."

If by illiteracy we mean ignorance, there is undoubtedly some force in the argument, for no one questions that a reasonable degree of intelligence is necessary in a people if they would rule themselves wisely and safely.

But this argument seems strange as coming from the British. For who are responsible for the illiteracy of the Indian people? There is only one possible answer. The chief responsibility rests on the British themselves. One would naturally suppose, therefore, that they (the British) would try to cover up and hide from sight a fact so damning to themselves as this illiteracy is. Instead of being a proof that they ought to stay in India, its existence there after more than a century of their supreme and unhindered domination, would seem to be a clear evidence that their rule has been a failure, has been an evil, and ought not to be continued.

The responsibility of the British for India's illiteracy seems to be beyond question. All the people of India except the very lowest (and many men of them) prize education highly, they earnestly desire it, and for fifty years their leaders have been pleading for it as for almost nothing else. Moreover, there is plenty of money to give India universal popular education—education equal or superior to that of Japan, if only the resources of the country, instead of being consumed on unnecessary salaries and pensions to Englishmen, and on worse than unnecessary military and other outlays for the benefit of the British Empire, were expended in the interest of the Indian people.

I say universal, popular education, equal to that of Japan. It is true India has a much-larger population than that of Japan, to be provided for; but it is also true that she has vastly larger resources, resources which, in proportion to her population, are much larger than Japan's. So that, if her

revenues were not taken away from her by foreigners, she could not only equal, but actually outdo, Japan, in giving education to her people and thus nearly or wholly wiping out the illiteracy of India. The British hide these facts, the world does not know them, but the Indian people understand and realize them in all their bitterness.

Let us study India's illiteracy, to see exactly what it is, and to find out whether bad as its effects are, it is of such a nature that it ought to prevent her from having self-rule. Even if we grant that literacy, a much-greater amount of literacy than exists in India, is necessary for self-government in our Western world, where everybody depends for knowledge upon reading, where there is little knowledge or intelligence except what is obtained from books and newspapers—does it follow that there is the same need for literacy in a country like India, where the people are so much less slaves to books and papers, where they depend so much less upon these for their intelligence, and have so many other sources of knowledge besides the printed page?

Is it true that nations in the past which have been self-governing have always been literate? Have there not been nations many, in Asia and Europe and other parts of the world, with very much less literacy than India possesses to-day, that have ruled themselves, and done it well,—much better than any foreign power could have ruled them?

In the first place, it should be borne in mind that not all the people of India, by any means, are illiterate. The literate elements, while small in comparison with the 320,000,000 of India's entire population, are really large. Let us see how large.

Beginning with those who are literate in English, how many of these are there? Turning to the Statesman's Year Book of 1917, we find the number of persons literate in the English language given as 2,500,000. Do we realize that this number actually exceeds that of the population of any one of thirty-nine of the forty-nine states which

compose the American Union? In other words, do we realize that there are more persons in India who read, write and speak the English language than the whole population of Virginia or Tennessee, or Kentucky, or Wisconsin, or Iowa, or California, and more than the combined population of Maine, Vermont, New Hampshire and Rhode Island? Should such an amount of literacy as this count for nothing in estimating the fit men of India for self-rule?

But this is only a beginning. India has a literacy of another kind, many times larger than this, and for purposes of Indian citizenship much more important. I mean, literacy in the vernaculars. What is the number of persons literate in one or more of the languages of India? Turning again to the Statesman's Year Book, we find the answer to be 22,623,651. These figures may well be a surprise. Add this great number to that of the literates in English (making allowance for all duplicates), and we have in India actually more than one-half as many literate persons—persons who can read, write and speak some important language—as the total population of England, Wales and Scotland, more than one-half as many as the whole population of France, more than one-third as many as the total population of Germany. With all these not fewer than twenty-four or twenty-five millions of literates distributed throughout the whole of India, one wonders with what consistency the British Government can refuse self-rule to the Indian people because of illiteracy.

But this is by no means all that is to be said. In a country like India, why should the question of literacy or illiteracy, as related to self-rule, be given anything like so great importance as the British give it? Literacy is important, very important, in connection with culture, for enlargement and enrichment of life, and for uses in many directions; but in a country like India is it not possible for men to be good citizens, valuable citizens, intelligent in nearly or quite all matters fundamental to citizenship and yet be technically illiterate? Even if we say that ability to read and write is indispensable to good citizenship in *America* and *Europe*, are we quite sure that it is so in lands with different civilizations from ours? We in the Western world almost universally regard literacy as always and everywhere necessarily identical with intelligence, and illiteracy as necessarily

identical with unintelligence or ignorance. But a mistake could hardly be greater. A man who does not know a letter of the alphabet and who cannot sign his name may be a person of large intelligence, and, on the other hand, a man who can read and write half a dozen languages may possess very little knowledge of any practical value, indeed may be almost a fool.

The truth of this is well-illustrated by the case of a prisoner in the State Prison at Auburn, New York, in the year 1926. The intelligence tests of the 1,300 prisoners in that institution showed that the very highest intelligence of all was found in a man (45 years old) who had come into the prison wholly illiterate, unable either to read or write. His intelligence was proven to be higher than that of any of the high school or college graduates. And this by tests the most rigid.

The truth is, there is amazing ignorance in our whole American and European world as to the real relation of literacy to intelligence. The reason we identify the two is because we of the West are fed on books and other reading from our babyhood, and get almost all our knowledge from the printed page. Thus our minds become artificialized, our conception of knowledge becomes narrowed down to that which we get from reading, and other avenues for obtaining knowledge, outside of reading become largely closed to us. And yet these other avenues are of enormous importance. Taking the great past as a whole the intelligence of mankind has very little of it been obtained from books or letters. Books and letters are comparatively modern things, and relatively very artificial. The great means of gaining intelligence throughout by-gone ages, and the far more natural means, has been speech, not writing, has been personal contact with others—children learning from their parents, knowledge slowly gained by observation and experience, and handed down by word of mouth from generation to generation, wise sayings and teachings of sages committed to memory by the people and transmitted orally, and thus preserved from age to age as intellectual gold.

Up to very recent times the great teachers of mankind have never been teachers through books or reading or writing, but always through personal contact and speech. Jesus taught his disciples orally. Buddha devoted himself to teaching all his long life,

but so far as we can find out his instruction was mainly, if not wholly, oral. Socrates, Plato, Aristotle and the great philosophers and teachers of Greece communicated their knowledge and thought by speech,—gathering their pupils and followers into groups and small companies, in gardens, groves or temples and there instructing them through conversation, with probably little or no use at any time of anything so artificial as a book or a manuscript.

Many of the greatest men of the past, even since writing and books have been known, (to say nothing of the long ages before letters were invented), have been illiterate,—kings, statesmen, commanders of armies, governors of provinces, managers of great business enterprises, discoverers, inventors, leaders in every department of life. Nobody ever dreamed that these men, or the nations to which they belonged, were incapable of ruling themselves and needed to be held in subjection by foreigners because of their illiteracy. Then why does anybody say that the illiteracy which exists in India (especially when it is remembered that by its side there exists the very large amount of literacy which has been mentioned) makes it necessary for the Indian people to be governed by aliens from beyond great oceans, most of whom come to their governing tasks in almost absolute ignorance of India, indeed, with far, far less knowledge of India's history, civilization, institutions, customs and real needs, than is possessed by millions and millions of the Indian people who are stigmatized and looked down upon by their egotistical British masters as illiterate?

Up to within a century or so of the present time, the literacy of Great Britain was very low. When she wrote her Magna Charta, and when she established her Parliament and made her Kings answerable to it, only a small minority of her people could read and write. But that did not prevent her from ruling herself. Large numbers of the early pioneers of America, who penetrated its wildernesses, subdued its forests, and laid the foundations of its governments, were nearly or wholly illiterate, according to our present understanding of the word. But what men they were! How many of us with all our book-learning are their equals in intellectual and moral strength? It has been estimated that less than half of the people of the thirteen American Colonies at the

time of the Revolution could read and write. Yet how nobly they wrought for freedom, and what a nation they founded!

Americans should not forget that the staunch and virile American stock from which Abraham Lincoln came was largely illiterate. The great Appalachian Mountain region of West Virginia, Kentucky, Tennessee, the Carolinas and Georgia, contains a white population of about 6,000,000, nearly all native Americans for six or seven generations. The statistics of the draft at the time we went into the European War indicated an illiteracy in that region of nearly 80 per cent. Would it not be possible to find six millions of graduates from our schools, including many graduates of our colleges and universities, that could be better spared from the nation than these independent and sturdy mountain people, so large a portion of whom cannot read or write?

The large South American Republic of Brazil, according to a recent census, has an illiteracy of over 80 per cent. Yet Brazil is self-ruling and well-governed. Several other South American nations have a rate of illiteracy nearly as high, and yet have reasonably good governments, far better than any foreign rule could be.

Many of the people of India who cannot read and write not only possess large knowledge of things outside of books, but actually have an amount of knowledge of books (obtained by hearing them read or recited by others) which amazes the Westerner and often puts him to shame. The last time I was in India they told me that the lyric poems of Tagore were known by heart (had been committed to memory) by millions, and were recited and sung all over Bengal and far beyond.

I suppose it would not be beyond the truth to say that a larger proportion of the people of India, even of those who are called illiterate, are reasonably intelligent about the two great national (and almost sacred) Epics of their country, the Mahabharata and the Ramayana, and have large portions of them committed to memory, than the proportion of Europeans or Americans who are intelligent about our Bible and have relatively equal portions of that committed to memory. It is not uncommon for Hindu men and boys who have never been to school a day, to be able to repeat actually by the hour passages from these two great national poems or other esteemed Hindu literature,

and hardly less is to be said of the Moham-medans as to their knowledge of the Koran and other Islamic literature.

Max Muller (in his "What India Can Teach Us") says: "There is such a thing as social education and education outside of books; and this education is distinctly higher in India than in any part of Christendom. Through recitations of ancient stories and legends, through religious songs and passion plays, through shows and pageants, through ceremonials and sacraments, through fairs and pilgrimages, the Hindu masses all over India receive a general culture and education which are in no way lower, but positively higher, than the general level of culture and education received through schools and newspapers, or even through the ministrations of the churches, in Western Christian lands. It is an education, not in the so-called three R's, but in humanity."

Mr. Romesh Dutt, than whom there is no more trustworthy authority, says: "There are few if any groups of ten or twelve villages in India that do not contain men of influence, men of intelligence and some education,—men who are respected in their neighborhoods,—cultivators of the soil on a large scale, village priests, village physicians, village schoolmasters and others. These men are the natural leaders of the people. In political affairs they are usually willing to come forward for election, to represent their communities, and to serve the Government."

Facts like these should be pondered by Englishmen or others who so lightly and ignorantly declare that the great historic nation of India is not fit to rule itself, but must remain subject to foreigners, because of its so-called "illiteracy."

In conclusion: The whole subject of illiteracy in India as related to self-government, may be concisely and fittingly summed up in the two following questions, which, it is believed, in the very putting of them answer themselves:—

I. Should India be ruled by a small body of foreigners, who are in the country only temporarily, whose supreme interests are in a distant land, a majority of whom are haughty and overbearing toward the Indian people, and unsympathetic toward India's Civilization and Ideals, whose knowledge of India and its needs, in the very nature of the case is and can be, only very imperfect and superficial? Or,

II. Should India be ruled by her own natural leaders, namely:

(1) the 2,500,000 Indians who are literate in English; plus (2) the 22,600,000 Indians who are literate in one or more of the languages of India; plus (3) the still larger number of millions of Indians, who although technically illiterate, are men of large practical intelligence, whose home is India, who love their native land as Englishmen or Americans love theirs, whose whole interests are in India, and whose knowledge of their own country and the needs of its people is incomparably greater than the knowledge of these possessed by any transient foreigners can possibly be?

I say, which of these are best fitted to rule India? I am sure the questions answer themselves.

Let nothing that has been said in this article be understood as meaning that the writer estimates lightly the value of reading, writing and books, or the importance, for many uses and in many directions, of the knowledge to be gained through them. As has been pointed out, India deeply needs and craves, and has long been pleading with her rulers to give her, this knowledge. The crime of her rulers in withholding it has been very great.

But, notwithstanding the illiteracy which is India's unfortunate lot, she unhesitatingly and earnestly declares that she is *fit for self-rule*, and by every principle of human justice is entitled to it. Furthermore, she wants the world clearly to understand that *one* of the *very strong reasons* why she demands *self-government* is, because only through it can she see any hope of ever *getting rid of her illiteracy*.

* "Life and Work" (of Romesh C. Dutt), by J. N. Gupta, p. 110.

[This article is a chapter from the Author's forthcoming work, "India's Case for Freedom."]

MEGALOMANIA IN LITERATURE

By NAGENDRANATH GUPTA

PHYSICIANS diagnose megalomania as a disease, sometimes symptomatic of a terrible malady. Apart from a medical prognosis, megalomania, or the delusion of power and greatness, such as that possessed by William II of Germany and was the cause of his undoing, is not uncommon. It may be a very aggravated form of egoism, a hypertrophy which is colloquially known as a swelled head. It has been hardly noticed that this disease of the mind has been finding free vent in literature for a considerable time.

The part that literature plays in human affairs and human thought is a considerable one. It is not merely an intellectual stimulant. The highest creative literature has been known to permeate life itself. The great epics, dramas, romances and works of fiction often exercise a powerful influence on human conduct and human ideals. Our judgment of such works is limited by our knowledge. It is comparatively recently that European scholars have become aware of the existence of an important literature outside Europe. Even now such knowledge is confined to a very few people. Man's quest for all things that appeal to the higher faculties is narrow. To Europeans Europe represented the whole world just as the Aryans thought there was nothing worth knowing outside India. The Greeks looked upon Hellas as the land favoured by the gods and the Romans proudly declared Rome to be the hub of the world. Homer was and probably still is regarded as the greatest epic poet of the world. I am not sure, whether the majority of Englishmen do not regard Milton greater than Dante, or the Germans do not look upon Goethe as greater than Shakespeare. It may be due to a similar weakness that we Indians retain the conviction that Valmiki and Vyasa are the greatest poets that the world has yet known.

There is, however, a touchstone for literature as well as for gold, and any great book may be put to the test. When a book or the author of that book is designated immortal, it means that the book exercises

a living influence upon living men. The epics of Homer are as well-known to-day as when they were sung or chanted by the wandering bard in the streets and homes of some forgotten town in ancient Greece. From Greece they have passed to the possession of the world. The names of Agamemnon and Achilles, Hector and Patroclus, the wanderings and adventures of Ulysses are now known in every part of the world. But great as the poems undoubtedly are, they are valued mainly as high literature with all the grandeur associated with true epic poetry. The *Iliad* and the *Odyssey* are beyond question the beginning of all literature in ancient and modern Europe. It may be noted in passing that among the many theories about the personality and identity of Homer one is that the word is derived from *homereō*, which means a collector. Turning to ancient Sanskrit literature we find that the author of the *Mahabharata*, Vyasa, is also believed to have been a collector because of the multiplicity of the works attributed to his authorship. The speculation itself is unprofitable, because nothing can be accurately ascertained about Vyasa and Homer, and whether they were the authors or compilers of the great epics they have left a heritage which is as real as it is priceless. But if we compare the epics of Homer with the *Ramayana* and the *Mahabharata* we can at once realise that the ideal of the Aryan poet is higher than the Greek ideal. Penelope is certainly an ideal wife, faithful to the wandering Ulysses, and the inventor of a womanly and ingenious device to put off her importunate suitors. Sita was placed in a much worse position, but she passed through the ordeal without scathe. To millions of women in this country she is not only a goddess, but the highest paragon of a true and faithful wife. It is only in India that we find the legends and myths of early Sanskrit literature interwoven into the web of Indian life and thought. In Europe the interest in ancient literature is detached and impersonal; there is no continuity of tradition; the modern Greeks or

Italians have nothing in common with the ancient Greeks and Romans; the most important break is the change of religion, and probably the good Christians in Greece and Italy designate Homer and Hesiod, Virgil and Ovid, pagans. In India men and women still cling to the ancient faith. Religion has passed through various phases, but there has been no radical change. The heroes and heroines of the Sanskrit epics are still the ideals of the Hindu race; many of the legends have been put to practical application. The birth anniversary of Krishna is still a national festival throughout India. Hindu women still perform the *Savitri Vrata*, in memory of the faithful Savitri, who won back the life of her dead husband from King Yama (Pluto) himself. The stories of the two epics with the numerous minor legends intertwined with them have been sources of perennial inspiration to later poets and dramatists. There is no other literature in the world which has filled so large a space in the life, religion and thoughts of a nation.

Evidence of a sense of racial superiority has been sought in the *Ramayana* in that part of the narrative in which an aboriginal race inhabiting the southern part of the peninsula has been designated a race of anthropoid apes. These formed the allies of Rama and the army with whose help he vanquished and killed Ravana, the demon-king of Ceylon, and rescued Sita from captivity. It is impossible to judge what was at the back of the poet's mind, but certainly there is no contempt for the monkey-army and the leaders among them. Hanuman was the most devoted and zealous follower of Rama. He discovered Sita in the wood where she was kept a prisoner, and he is worshipped as the monkey-god to this day. Others were gallant fighters and their unselfish devotion to Rama and the part they played in the rescue of Sita were beyond all praise. There is not a word anywhere to show that these heroic and generous friends and followers of Rama, at a time when he and his brother Lakshmana were exiles and wanderers upon the face of the earth, were despised or treated with contumely. Any race or tribe would be proud to have such a record.

In later times when the age of the drama appeared in Sanskrit literature the consciousness of the superiority of the Aryan race became manifest. Sanskrit drama is singularly free from coarse or vulgar language or

expletives. Oaths cannot be found in the dialogues, even when the speakers belong to the lower ranks of society. The severest term of abuse is either a son or a daughter of a slave. These ancient Aryans were clearly a clean-minded people who never used foul language. But there is a sharp distinction between an Arya and an Anarya (non-Aryan). When a woman is addressed in indecorous language she flashes out the retort, 'you speak like an Anarya!' Contempt is concentrated in that one word. An Arya must be incapable of anything unworthy, undignified or unbecoming. He must be true to the teachings and traditions of his race. One who is not an Arya may be different. But it is only rarely that we come across such remarks and only in some dramas; there is no insistence on the superiority of the Aryan race no obsession of greatness, no universal contempt for other races. The great poets and dramatists were full of their own high art and seldom treated of trivial things or feelings.

Ancient Greek literature is also free from any insistence on the superiority of the Greek race. The great epics treat of war and adventure, the famous tragedies of Aeschylus, Euripides, Sophocles and Seneca mostly treated of the mythologies of the different parts of Greece, while the comedies of Aristophanes lashed the vices of the age with the hand of a master. Literature was not used as a medium for the assertion of national superiority, and even the Helots, who were slaves, were let alone. The Romans were the proudest among the ancient nations, but their best literature is not tainted by expressions of contempt for other peoples.

The bar sinister of colour was first introduced in literature by Shakespeare but without the slightest reflection upon the man of colour. If Othello was a Moor he belonged to a race which had left its stamp of sovereignty upon parts of Europe. In the beginning of the eighth century the Moors invaded Spain and they overran the whole country except the Asturias and it was not till the end of the fifteenth century that they were expelled finally from the country. The remnants of their splendid architecture are still to be seen in the south of Spain. A whole nation of Europe was conquered by a Negroid race and the white people had to live under the rule of a black race. It is not ancient history even now and it was quite fresh in the time of Shakespeare. The

tradition of the Moors as a nation of warriors and conquerors appealed to the imagination of the dramatist who knew no distinction between black and white, but who knew that human nature was the same everywhere, whatever the colour of the skin. Othello is a noble and chivalrous character, but there is a weak joint in every armour and the green-eyed monster of jealousy blinded Othello and led him to the crime of wife-murder. His Ancient, Iago, who warned him against jealousy while feeding that passion with diabolical cunning, was a Greek, a 'Spartan dog' as Lodovico calls him in passionate anger at the end of the double tragedy of the deaths of Desdemona and Othello. We feel pity for Othello's weakness and sympathy for the wreck of his newly-wedded happiness, but no contempt for his essentially lofty character. He was descended from a royal line as he said, 'I fetch my life and being from men of royal siege' and some of the noblest words in the drama are put into his mouth. When accused of having won Desdemona's love by witchcraft he made a straightforward, soldierly statement showing how he had unconsciously wooed his wife by recounting to her his deeds of valour and how her admiration had mellowed into love:—

She lov'd me for the dangers I had pass'd,
And I lov'd her that she did pity them.
This only is the witchcraft I have us'd.

Tortured by the venom of jealousy injected into his veins in ever-increasing doses by the arch-poisoner, Iago, Othello exclaims in the ascending intensity of a dramatic passion that his martial occupation is gone:—

Farewell the tranquil mind; farewell content!
Farewell the plumed troop and the big wars
That make ambition virtue! O, farewell!

The Royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!

Farewell! Othello's occupation's gone!

And when the fair Desdemona lay before him, the breath of her life stifled by his own hands, and Othello was convinced of her innocence by the whiplash of Emilia's tongue, how magnificent and despairing is the outburst of his grief!

O! cursed, cursed slave, Whip me, ye devils,
From the possession of this heavenly sight!
Blow me about in winds! roast me in sulphur!
Wash me in steep-down gulfs of liquid fire!
O Desdemona! Desdemona! dead!
Oh! Oh! Oh

Finally, there are the great words uttered just before the self-inflicted blow that laid him by the side of Desdemona in death:—

I pray you

Speak of me as I am; nothing extenuate
Nor set down aught in malice.

Iago had a white skin but the blackest of hearts. He calls Othello 'an old black ram' behind his back but admits to Roderigo the nobility of Othello's nature:—

The Moor, howbeit I endure him not,
Is of a constant, loving, noble nature,

So great a poet as Shakespeare cannot be swayed by considerations of race or colour, for his genius is a mirror in which the whole range of human nature is impartially reflected. The highest creative art is invariably impersonal. Moreover, England never dreamed of an Empire in the lifetime of Shakespeare. He died in 1616; in 1614 Sir Thomas Roe was sent as an ambassador to the court of the Great Moghul and the dazzling magnificence of the Moghul Empire must have convinced him of the insignificance of the little island kingdom in north Europe. Shakespeare was merely universal; the young imperial idea was taught to shoot much later.

In a Victorian poet like Tennyson the pride of race finds full vent in a poem like "The Defence of Lucknow" and the heroic character of the British defenders is extolled to the skies. To this no exception can be taken, as it is natural for a poet to feel pride in the gallantry of his countrymen. In the heroic defence of the Residency at Lucknow the Indian soldiers took an important part and this has been gracefully and gratefully chronicled by the English poet:—

Praise to our Indian brothers, and let the dark
face have his due!
Thanks to the kindly dark faces who fought
with us, faithful and few.
Fought with the bravest among us, and drove
them, and smote them, and slew,
That ever upon the topmost roof our banner
in India blew.

The power of the East India Company was founded by men who were as unscrupulous as they were able, and as a servant of this Company Macaulay indited his wholesale and unfounded calumny against the Bengalis as a people. Inebriated with his own rhetoric, which sounds hollow and untrue in every one of his laboured periods, this writer wantonly defamed a people whose salt he had eaten

without a single thought that the worst among the Bengalis who had dealings with English servants of the East India Company were angels of purity compared with many who condemned them. Robert Louis Stevenson, himself one of the finest and truest stylists in the English language, has unreservedly denounced the meretricious artificiality and the false ring of Macaulay's style. Truth was to him of no consequence so long as an effect could be achieved by heaping up simile and antithesis. This disregard for the truth and contempt for other races were the early symptoms of the disease which has now appeared in epidemic form in literature. Who with any respect for the truth could have described the battles of Chilianwala and Sohraon in the Sikh War as drawn when the British rout in both battles was complete? One ceases to wonder that Indian history is so carefully Bowdlerized before being put in the hands of Indian students.

This attitude of the superiority of race became more and more noticeable in western literature until it found triumphant expression in Rudyard Kipling, who was hailed as one of the immortals and was promptly awarded the Nobel Prize for Literature. As a young man he served as an assistant on the editorial staff of the *Civil and Military Gazette* and the *Pioneer*, at Lahore and Allahabad. He had never anything to do with Bengal or the Bengalis and yet his most envenomed writings were directed against people belonging to that race. He has been rightly dubbed the Poet of the Empire, for the imperialist is an insufferable egoist whose head strikes the stars and who looks down upon the world as peopled by pigmy races, he alone and his countrymen towering over the rest as giants. No imperialist can ever be a true poet or a great dramatist, for real humanism cannot be bounded by race or colour, and it is the privilege of supreme genius to obliterate all narrow limitations. The designation of the Poet of the Empire carries its own condemnation for such, a poet can never be a world-poet. It is only an imperialist that can outrage human nature by such a sentiment as 'the East is East and the West is West, and the twain shall never meet', or the apparently sanctimonious but really blasphemous doctrine about the White Man's Burden. If the lawless possession of another man's liberty and his property can be called a burden, why does the white man squeal

out in terror when his liberty and property are in jeopardy? The memory of the four years ending in 1918 is not yet so far distant that there is any difficulty in recalling it. The only fine note that Rudyard Kipling has struck is in "Recessional."

The perpetual amusement that is found in the manufacture of 'Baboo English' made in England or Anglo-India shows a woeful lack of the sense of humour in literature. If specimens of Anglo-Indian Bengali or Hindustani could be collected the laugh would be on the other side; for Englishmen spend thirty or forty years in India without ever learning to speak any Indian language decently, and as to writing, they never learn anything at all. As linguists the purveyors of Baboo English are nowhere.

Overwhelming evidence of a boundless racial vanity is to be found in the literature and periodicals of the West, particularly among the English-speaking races. If you wish to see the double of a reigning sovereign in Europe, one who can pass for the king himself, unrecognised by his ministers and subjects, you have only to look out for a likely Englishman. The fact that these conceits are to be found in works of fiction makes no difference in the habit of the mind, the viewpoint of the writers. If an Egyptian or Turkish beauty living in the seclusion of the purdah happens to fall in love, who is the fortunate individual favoured by her? Why a European, of course. If there is a damsel in distress, captured by a Sheik, or abducted by savages, the knight who rushes to her rescue is invariably an Englishman braver than Bayard or the knights of King Arthur's Round Table. If one wishes to see a single man scattering a whole crowd as chaff before the wind, he has merely to read a story in an English monthly magazine. And this perpetual self-exaltation goes hand in hand with the most withering contempt for other nations mingled with wholesale and sweeping calumny. If the hero is invariably a European, the villain is either an Asiatic, an African or a Mexican. A frequent foil to a noble and heroic Englishman is a Chinaman. To judge by the pictures presented in the shilling shockers and accounts of sensational adventures in the magazines, a Chinaman would appear to be the last word in crime and low cunning. One of Rudyard Kipling's books is devoted to grossly maligning a Bengali. The law is being amended to

penalise newspaper attacks on prophets and saints, but there is no law to prevent or punish the calumination of whole nations in books and stories. There has been a recent instance of such a book being made part of a propaganda for political purposes, but the deliberate and conscious offender may not be a victim of a malady of the mind. A book like "Mot er India" may be a cold, calculated thing, perpetrated with deliberation and defended with brazen effrontery, the vinegary output of a shrewish mind combined with sterility of all notions of justice and appreciation.

Much of this literature of beating the big drum on one's own door step is fugitive. Most of it is turned out by the printing press to be thrown into the bottomless wastepaper-basket of oblivion, but the mind at the back of it persists. So irresistible has become the obsession of race and colour that the phrase 'a white man' has become a synonym for every virtue under the sun. You may read in any trashy story in a periodical that Dick, Tom or Harry proved to be a white man; in other words, he had not only a white skin, but he was truthful, honourable, chivalrous and possessed of all the virtues. It might just as well be said that he had descended straight from heaven, nimbus and wings and all! It is megalomania, stark and unashamed, finding outrageous expression in language. The coiners of this phrase never paused to think, because they had lost the power of discrimination, that if a white man possessed all the virtues the converse also must have been true, namely, that the brown, black or yellow man had no virtues. No man in the possession of his senses would dare to make such a preposterous statement, and the assertion about a white man is proof positive of literary megalomania.

As a student and admirer of all that is best in English literature I wish to make it clear that I have dealt with a certain class of writers only, who have brought the noble aim and purpose of literature into disrepute. The pride of race and skin and the intoxication of imperialism have unhinged the mind and upset the balance of judgment and the catholicity of sympathy inseparable from high class literature. So far have this obliqueness of vision and the warping of the intellect advanced that they have encroached upon legitimate literature. I have recently an occasion to see a book entitled 'Rabindranath

Tagore, Dramatist Poet', by E. J. Thompson. It is a thesis which has won for the writer a Doctorate in Philology from the University of London as well as a chair in the Oxford university as a Lecturer in Bengali. It is outside my purpose to attempt a review of this book or to examine the writer's knowledge of the Bengali language. He has read the Bengali poet in the original and translated several of his poems. He has attempted an elaborate and detailed criticism of several works of the poet, whom he ranks among the world poets. Since he owes both his degree and his appointment to his criticism—whatever may be its value—of the writings of the Indian poet, it would be absurd for him to assume an attitude of superiority towards the poet. In the main, his attitude is generally correct, but there are lapses which can only be explained by a mental pose of superiority. I do not say it is conscious or deliberate, but there is unmistakable evidence that the English critic, who spent several years in India as the Principal of a missionary college, thinks that he can teach the Indian poet a thing or two. It may be that Mr. Thompson is somewhat handicapped by the habit of teaching in the class-room, for habit has an awkward tendency to become second nature, but in several passages of the book the schoolmaster seems to be very much abroad and to have lost his bearings. As an illustration I shall quote a single passage from Mr. Thompson's book:—

If he (Rabindranath Tagore) had been able to study such work as (say) Dr. Bradley's discussion of the reasons for the failure of the long poem in Wordsworth's age, or Dr. Bridges's careful appraisal of Keats's odes relative among themselves, I think he might have been an even greater poet and avoided faults which flow and crack his beauty far more deeply than mere repetition does, annoying though that fault is.

I shall not insult Mr. Thompson by asking him whether he has read a certain effusion called 'English Bards and Scotch Reviewers' written by Lord Byron when that poet was a very young man and his critics were seasoned veterans of the *Edinburgh Review*. Here the case is reversed, as the poet happens to be an older man than his critic, and, being a mild Hindu, is not accustomed to reply to his critics. But the phrase Indian Bards and Anglo-Indian Reviewers would be aptly suggestive of the English precedent. It may be even conceded that the critic in this case means well and that he is innocent.

of any intention of belittling the greatness of the poet. But I have grave doubts whether Mr. Thompson ever realised the full significance of the sentence quoted above. If the poet had not been an Indian would an advice of this kind have been tendered to him? The implication is clear that if the Indian poet had gone to school to two obscure English critics, whose names are unknown outside a small circle of English readers, he would have become a greater poet and avoided some faults. Can the impudence of presumption go beyond this cool suggestion? Who are the two famous critics, anyway, who can make great poets? We at this distance have scarcely heard of Dr. Bradley, and if Dr. Bridges is the King's canary who refused to chirp in America, he does not seem to have succeeded in making himself a great poet for all his careful appraisalment of Keats. No one can claim perfection for all the works of any poet, for even Homer was seen to nod, but critics can no more make or unmake poets than a peasant can have sunshine or a shower of rain at will.

It did not occur to Mr. Thompson that some of the works of Rabindranath Tagore have been translated into other languages besides English, and French, German, Italian and Scandinavian critics may offer the poet the same sort of advice as that given by Mr. Thompson. A French critic may recommend the poet to study some distinguished French critics, a German may urge the claims of German poet-makers, and so on. All this advice would be thrown away for the simple reason that the Indian poet is not familiar with all European or Asiatic

languages. With a naive complacence Mr. Thompson has in most instances tried to discover the source of the Indian poet's inspiration in the writings of some English poets and, from this point of view, it seems natural that he should advise the Indian poet to turn to English critics for guidance. The influence of earlier poets must necessarily be found in later poets. All the books written by Kalidasa, with the exception of the *Meghduta*, are based upon incidents in the *Ramayana* and *Mahabharata*, but that takes away nothing from the greatness of Kalidasa. Rabindranath's debt to English poets is very small compared to what he owes to Vaishnava and Sanskrit poetry, but that does not affect his own position as a poet at all. Poets make critics; critics do not make poets or help them in any way. A poet follows his own light and serves his own genius as best he may. What does it matter to Wordsworth or Keats what Dr. Bradley or Dr. Bridges may write about them, and how is their reputation as poets likely to be affected by any criticism of to-day? The world has judged Rabindranath by his work, and his critics have followed the path blazed by his fame. His triumphs are his own, so are his weaknesses, but his work has been treated as a whole, and the world ranks him as a poet whose achievement is not bounded by race or country. Any critic is welcome to follow his own judgment, as a poet must be free to pursue the bent of his own genius, but in Mr. Thompson's book there is a distinct trace of that obsession of superiority which has degenerated into megalomania in less reputable writings.

STUPAS OR CHAITYAS

By R. D. BANERJI

THE word stupa, which means a mound has now come to denote a Buddhist temple or shrine of a particular type. Originally the term and its equivalent both signified a tomb, from the word Chita, a funeral pyre. The word stupa was applied to a mound in which the ashes of a Arya or a

Asura have been buried.¹ They were either round or square. The word was in common use in the 6th century B. C. when Gautama Buddha had begun to preach Hindu religion. When asked by a disciple

¹ *Memoirs of the Archaeological Survey No. 31, p. 13.*

he had answered that a stupa should be of the shape of an inverted alms-bowl. The earliest examples of Buddhist and Jain stupas are really hemispheres. Such is the shape of the great stupas at Sanchi and that at Manikyala near Rowalpindi. The Barhut stupa has not survived up to our time but the specimens we find on its bas-reliefs are hemispheres placed on a round pedestal or a drum², the north-western frontier of India abounds with ruins of stupas of all sorts beginning from the 2nd century B. C., to the 5th century A. D., when Buddhism was practically destroyed by the repeated invasions of the Huns and the Gurjaras. The evolution of the stupa or the Chaityas can be studied at best in the north-western frontier or Gandhara and at Bodh Gaya, where numerous Votive stupas were erected from the 3rd century B.C., to the end of the 12th century A. D.

In Buddhism stupas and Chaityas came very early to be divided into two different classes, the solid Chaitya built as a monument to commemorate a certain event and the hollow Chaitya, which contained some relic. The nature of the Jain Chaitya or stupa is less familiar to us. One such stupa of the first century B. C., or A. D., was excavated by Dr. Fuhrer at Kankali Tila in Mathura and the remaining specimens are known to us only from bas-reliefs. Buddhist Chaityas and stupas of all ages are far more numerous. The earlier stupas at Sanchi, Sonari and Satdhara (near Sanchi) and Manikyala were hollow or Garbha-Chaityas. The Sanchi Satdhara and Sonari stupas were the tombs of great Buddhist missionaries. The second stupa at Satdhara contained the relics of the saint Sariputra, the contemporary and the favourite of Gautama Buddha and that of his companion Mahamaudgalyayana.³ The second stupa at Sonari contained the relics of the celebrated saint Majjhima and of Kaundiniputra the missionary to the Himalayan regions.⁴ The relic box found in the stupa at Manikyala contained a number of relics.⁵ Many later stupas, such as the great Dhamek stupa at Sarnath were solid

monuments built to mark the position of a particular site. Yuan Chwang has mentioned many stupas that were erected by pious Buddhists to mark special spots connected with the life of Gautama Buddha.

The small votive stupas in the courtyard of great temple at Bodh Gaya and the larger stupas of the North-Western Frontier Province afford us sufficient examples for the historical treatment of the architecture of the stupa. The stupa whether hollow or solid was always a structure with a circular base. The super-structure differed at different times, the earliest specimens being hemispheres on a low rectangular platform. In many cases the outline and appearance of the oldest stupas was changed by the addition of other layers of masonry over the old one such as stupa No. 1 at Sanchi. This became a much larger hemisphere built on a higher pedestal with the passage of time. Another typical example is the Dhamek stupas, the lower part of which is built of stone but the upper part of bricks. The lower part, which remained unfinished, is an irregular hemisphere built on a large round pedestal. It was most probably built in the 5th century A. D., the brick structure was added to it in the 7th century when the entire structure lost its original character and became ovoid in shape. The Dhamek stupa, when the facing of the brick portion was intact, resembled the stupa of the goose at Giriyeek, 10 miles from ancient Rajgir in the Patna district.

The gradual evolution of the stupa from the primitive hemispherical burial mound to the stately stone or brick structure of Buddhists is a process of five different stages;—(1) the primitive stupa placed on a pedestal, (2) the addition of a circular drum above the pedestal, under the hemisphere, (3) the increase in the height of the drum making the structure a thick round pillar with a curved top, (4) the addition of different tiers in the pedestal and the drum e. g. the stupa at Paharpur in the Rajshahi district of Bengal and (5) the sloping of the side walls below the drum but above the pedestal which we find in the Burmese and Siamese stupas.

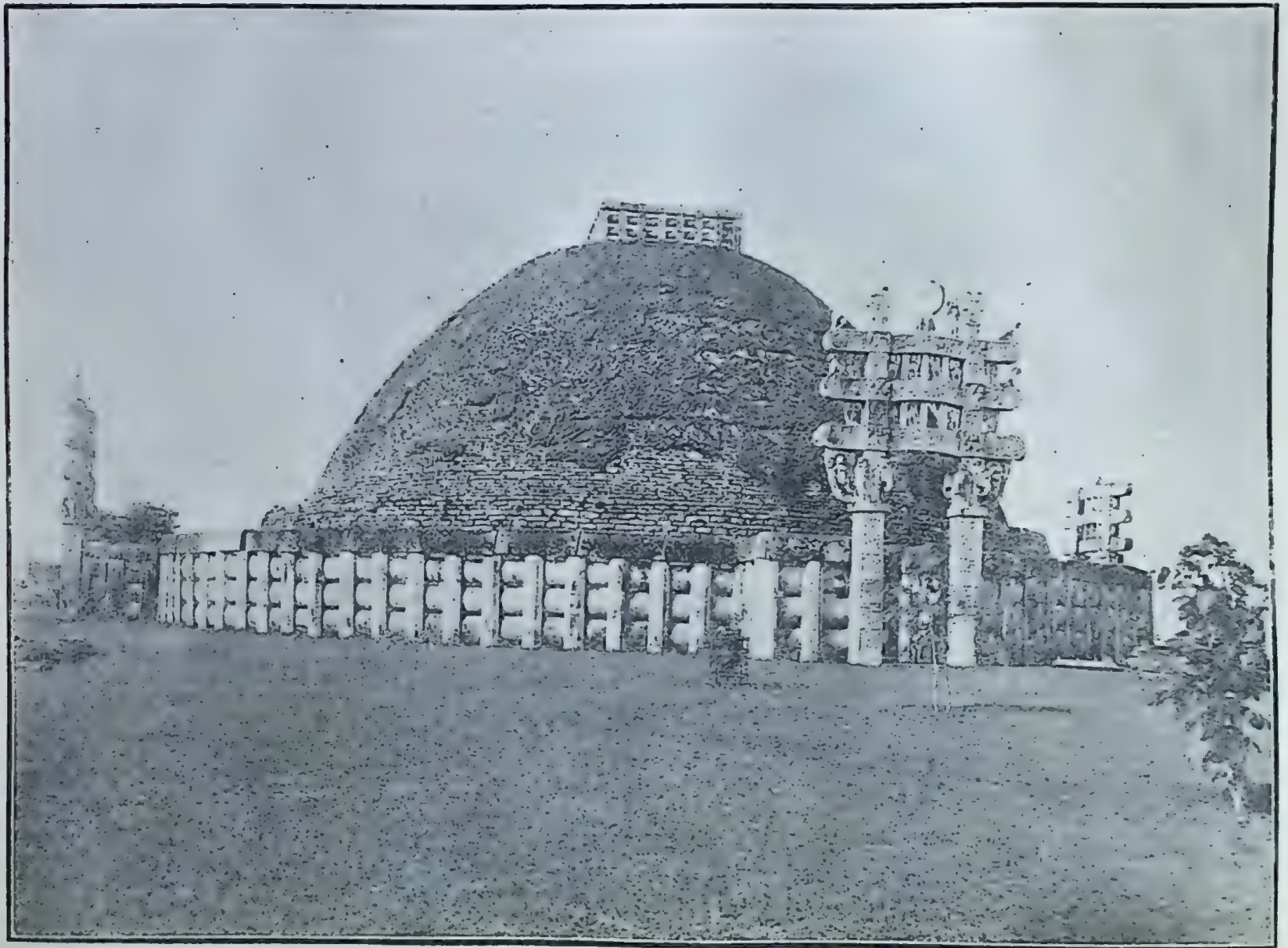
In three earlier classes the evolution is gradual and the stupa does not deviate from its original character. For example in the case of stupa No. 1 at Sanchi or the stupa at Manikyala we see that the pedestal is round instead of being square and the lower portion of the hemisphere rests on a round

² Foucher, *L' Art Greco Buddhique du Gandhar* p. 53 fig 8.

³ *Epigraphia Indica*, Vol. X. App. p. 25, No. 152.3.

⁴ *Ibid.* No. 157.

⁵ *Journal of the Royal Asiatic Society*, 1909, pp. 646-7.



Stupa No. I, Sanchi, Bhopal State
(2nd. Century B. C.)



Stupa of the Goose at Giriyeek,
Patna Dist.



Later Mediaeval Miniature Stupa
From Bodh-Gaya, Gaya Dist.



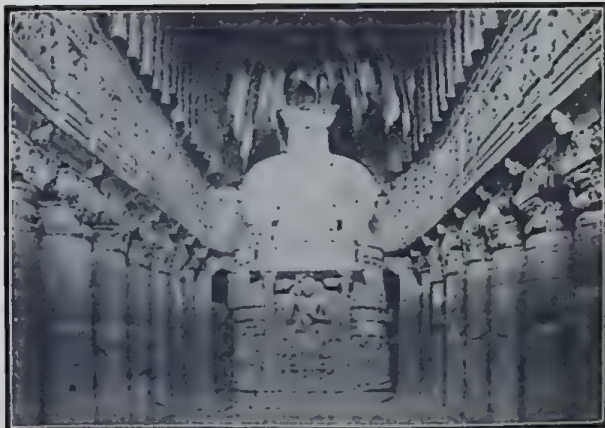
Interior of the Chaitya-hall
at Karla, Poona Dist.



Miniature Stupa from Bihar,
(I. M. No. Br. 14)



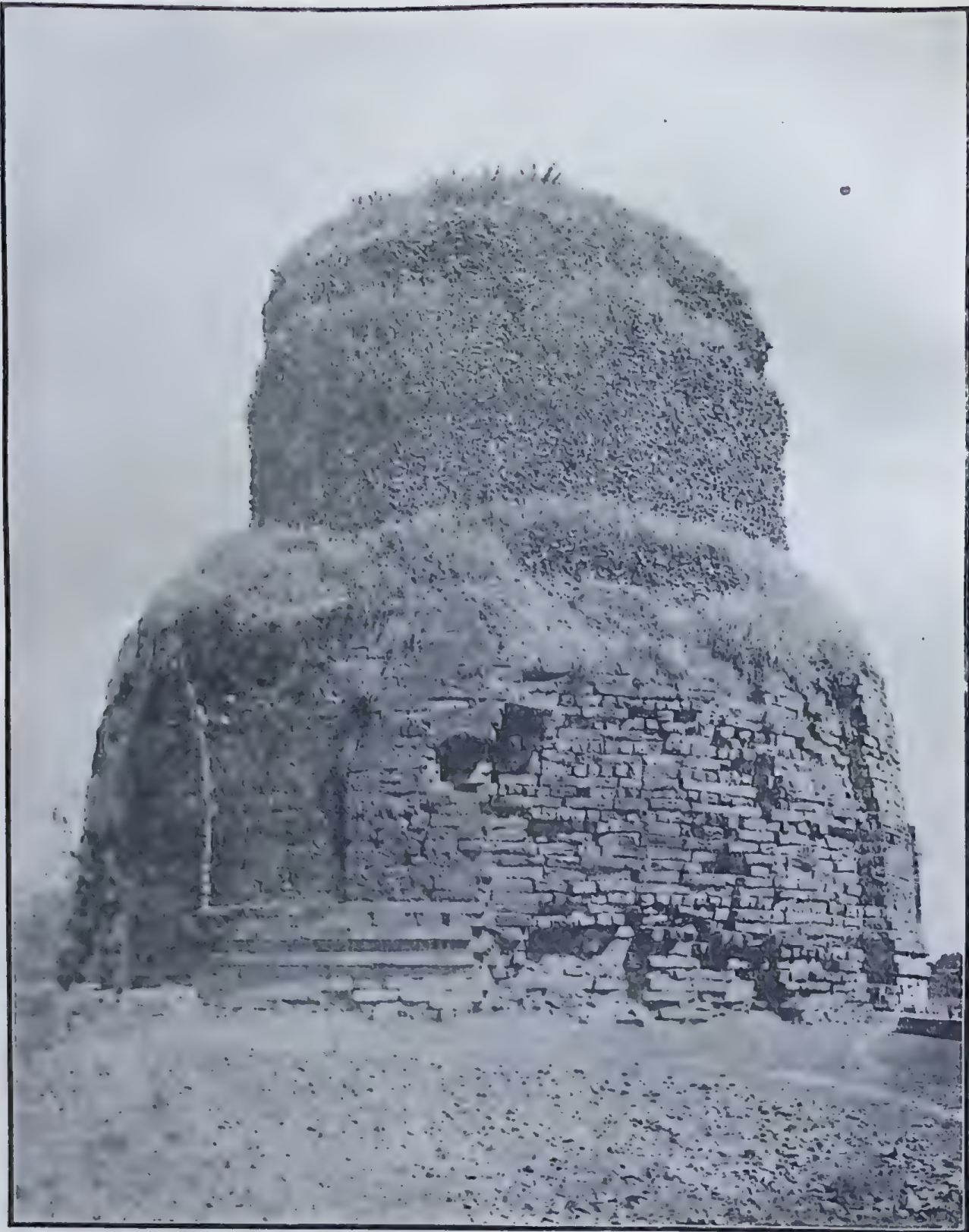
The Stupa in the Chaitya-hall
Cave No. X, Pandre Lena group, Nasik Dist.



The Stupa inside the Chaitya-hall
at Ajanta (Cave No. XXVI)



The Stupa in the Chaitya-hall
at Bedsa, Poona District



Dhamek Stupa, Sarnath near Benares
(5th and 7th Century A. D.)

base. The real stupa of the first class which does not rest on any drum is therefore to be found among votive stupas only e.g. the big stone hemispheres in the courtyard of the great temple at Bodh Gaya and in isolated instances in the North-Western Frontier Province e.g. in the stupa at Chakpat in the Swat valley.⁶ These older stupas can be recognised at a glance as they are totally different in form from later specimens, for example, the stupas at Ishpola, Bhallar, Bariket or Topdarra. The earliest reliquaries were modelled after the stupa. The best example is that discovered by General Gerard in a stupa at Burj-i-yakdereh to the east of Kabul.⁷ In this specimen the pedestal forms the base, the drum and the hemisphere, the lid and the five umbrellas one over another the handle of this peculiar reliquary.

In the second class of stupas we see the following divisions; (1) the pedestal surrounded by a railing, (2) the circular base and drum surrounded by another railing, (3) the hemisphere and (4) the square base above the hemisphere for the reception of the umbrellas. The number of umbrellas were never fixed and thus we find one only on the stupa in the great Chaitya hall at Karla but two in the bas-relief on the Barhut stupa.

The third stage can be better studied in the rock-cut Chaitya-halls of western India. The Chaitya in the great Buddhist cathedral at Karla is placed on a round but low pedestal over which is the drum, the height of which is a little less than half of that of the pedestal. But the abacus and the square receptacle for the umbrella are abnormally large and disproportionate to the hemisphere. If we compare the stupa in the Chaitya-hall in cave No. 10 of the Pandulena group near Nasik with that in the Karla Chaitya-hall then we shall find that the pedestal has become a thick dwarf column near the top of which is carved a Buddhist railing separating the hemisphere from the pedestal. In fact, in this case there is no drum unless we take the railing to be one. In the great Chaitya-hall at Kanheri the stupa or Chaitya bears almost the same proportion to the pedestal as the Karla specimen. The increase in the height of the drum first of all seen in the Pandulena Chaitya-hall is evident in many later stupas the dates of which can

be approximately fixed. Thus we find that in the majority of stupas depicted on tablets of homage discovered at Mathura, the drum of the stupa, wherever there is one, is proportionately as high as that in the Pandulena Chaitya-hall, e.g., the Jain stupa on the tablet dedicated by the courtesan Vasu, the daughter of the courtesan Lonasobhika at Mathura.⁸ A similar development can be



The Chaitya in the Chaitya-hall
(Cave no. III) Kanheri, Powna Dist.

seen in Amaravati sculptures where the height of the drum above the pedestal is only too apparent. To return once more to the Gandhara country we find that the increase in the height of the drum was gradual. Such is the case with the Ishpola stupa where the height is still moderate.⁹ In the case of the stupa at the mouth of the passes of Cherat and Gunivar it has increased to a certain extent¹⁰ but in later cases it suddenly increased disproportionately. The stupas at Bariket¹¹ and Topdarrah¹² in the Swat valley show the imposition of three separate drums over the pedestal for the reception of the hemisphere. Such is the case of the stupa in the 6th century Chaitya-hall at Ajanta, cave No. XXVI. This evolution in the form of the stupa can be seen in sites excavated at Taxila by Sir John Marshall. The great Dharmarajika stupa is one of the best examples of the earliest forms of the stupa.

⁶ Mathura Museum Catalogue pp. 184-86; Q. 2; *A History of Fine Art in India and Ceylon*, pl. XXXII (Cambridge History of India, Vol. I, pl. XXIV-65).

⁷ *L'Art Greco Buddhique* p. 63 fig. 14.

⁸ *Ibid* p. 65 fig. 15.

⁹ *Ibid* p. 67, fig. 16.

¹² *Ibid* p. 170, fig. 17.

⁶ *L'Art Greco Buddhique* pp. 56-59 figs. 10-12.
⁷ *Ibid* p. 79 fig. 21.

The dilapidated condition in which it was discovered was extremely favourable for a study of its method of construction. It became apparent to the discoverer that the vast mass was retained in position by dividing the circumference into a number of sectors each separated from the next by a radial wall connecting the periphery with the centre. The name probably indicates that it was a stupa built by Asoka but subsequent additions left it untouched in form. In the courtyard of the Dharmarajika stupa as well as the different sites such as Sirkap, Jandial, Mohramoradu, Sirkukh and Jaulian one can see the gradual increase in the height of the drum in Gandhara stupas also. This can also be seen in the little stupa discovered in the interior of the supposed stupa of Kunala where the pedestal is square, the drum almost as high as the hemisphere and the latter irregular in shape.¹³

Connected with the increase in the height of the drum of the stupa is the beginning of a very important development in Indian plastic art, e. g., the decoration of the stupa and its component parts with bas-reliefs representing the Jatakas and the story of the life of Gautama Buddha. These decorations of stupas or Chaityas originated with the creation of the Buddha image by artists of the Gandhara school, and consisted of two classes;—(i) a series of images of Buddhas or Bodhisatvas inside Chaitya-windows or horse shoe-shaped arches and (ii) bas-reliefs on drums or their square pedestals representing scenes from the life of Buddha. Therefore among Gandhara sculptures we find two classes of bas-reliefs;—(a) bas-reliefs on curved slabs and (b) those on straight slabs. Among the former may be mentioned the famous bas-reliefs from the drum of the stupa discovered at Sikri¹⁴ but now in the Lahore Museum and the small stupa from Lorian Tangai represents the second class.¹⁵ Another development in stupa architecture was the additions of a shrine in the form of a niche or still on one side of the drum of the stupa. Numerous examples have been discovered in the Gandhara stupas¹⁶ and later on a niche or shrine was placed on the

four cardinal points of each stupa.¹⁷ The single niche or shrine against the drum of the stupa can be seen in stupas from Sindh, e.g. the stupa at Mirpur Khas¹⁸ in the Thar and Parkar districts discovered by Mr. H. Cousens and that discovered by me on the highest mound at Mohenjodaro in 1922-23.¹⁹ The addition of four niches or shrines on the cardinal points can be seen in stupa No. 1 Sanchi and among the remains still lying at Bahrut in the Nagod district between the stations of Uncherra and Satna on the Itarsi—Allahabad section of the G. I. P. Railway.

The addition of Buddha and Bodhisatva figures to the basements, pedestals and drums of Gandhara stupas concerns the history of the Indian plastic arts much more than that of Indian architecture. But the addition of the shrines on one side and later on the four cardinal points led to a transformation of the form of the stupa in mediaeval times. The earliest example of such niches as four sides is a specimen from Mathura of the Kushana period (N. 1).²⁰ In this specimen the drum is round but on four sides of it are four little niches each containing a little figure of Buddha seated cross-legged in the same attitude. The round part of this stupa is larger than a hemisphere and its base is shorter than the circumference of the drum. This is the earliest example of this type of the stupa which, from the fourth century A. D., till the final extinction of Buddhism in India, was the common form of the stupa of Chaitya in Northern India. In the Kushan period bas-reliefs depicting stories from the life of Buddha continued to adorn the drum of the stupas carved by the artists of the Mathura school of sculpture; cf. the stupa-drum from Dhruva tila in the Mathura Museum.²¹ With the example of the earliest stupa of his type we must proceed to consider the evolution of the stupa in later period. Sir John Marshall's excavations at Sarnath have proved that in later times, i. e., from the 4th to the 12th century A. D., this form

¹³ *Ibid.* p. 183. fig. 70.

¹⁴ *Annual Report of the Archaeological Survey of India.*

¹⁵ *Illustrated London News*, September 20, 1924.

²⁰ *Catalogue of the Mathura Museum*, p. 168, pl. IV.

²¹ *Ibid.* pp. 166-68; N. 2; *Journal Asiatique X me Serie*, Tome pl. 1903. p. 323.

¹² *Annual Report of the Archaeological Survey of India.*

¹⁴ *Journal Asiatique X me Serie*, Tome 11, 1903, p. 323.

¹⁵ *L'Art Gréco-Buddhique*, p. 313 fig. 160.

¹⁶ *Ibid.* pp. 184-85. figs. 71-72.

of the stupa became stereotyped. The stupa now becomes a monument placed on a square or rectangular pedestal, the angles of which very often consisted of a number of recessed corners, over which was placed a cylindrical drum on four sides of which were four niches or shrines containing figures of Buddhas or Bodhisatvas over which, again, was the drum, which is still retained the form of a hemisphere slightly flattened at the top. Over the hemisphere was placed a square abacus or *harmika* for the reception of the pennon of the umbrellas. The square pedestal was called the *medhi* and in larger specimens it was approached on four sides by four flights of steps, the drum and the dome were known as the *Anda* or the egg and the abacus, *harmika*. The seven umbrellas were often called *Chhatravali*. In almost all cases of larger stupas the umbrella was placed on a metal rod which ran through the centres of all of them.

The niches on the sides of the stupa were in the majority of cases occupied by images of Buddha in the same posture; but gradually the poses changed and four Buddhas had their hands placed in the four conventional postures of Buddhism;—(1) *Bhumisparsa* or "the attitude of touching the earth", indicating that Gautama Buddha was in the act of touching earth in order to call the earth-goddess to witness his attainment of perfect enlightenment, (2) *Dharma-chakra* or the attitude of "turning the wheel of law," a technical expression used in Buddhism to denote the first sermon preached by Buddha at Benares, (3) *Abhaya*, the grant of assurance to the mad elephant or the robbers employed by Buddha's cousin and rival Devadatta to murder him in the narrow streets of Rajgriha, the capital of Magadha in the 6th century B.C. (4) *Varada*, or the posture of blessing used by Buddha to bless the people after his return from heaven where he went to preach his own religion to his mother.

With the change in Northern Buddhism came a great change in the Buddhist pantheon. The seven past Buddhas and the future Buddha Maitreya gave place to a regular pentarchy of five celestial Buddhas, five terrestrial Buddhas and five Bodhisatvas. The stupas were then decorated with the figures of four out of the five celestial Buddhas;—(1) Akshobhya, (2) Amitabha, (3) Amoghasiddhi (4) Ratnasambhava and (5) Vairochana. It is in these later phases of Buddhism that we find a variety of deities

occupying the niches. In certain cases at Bodh Gaya, the niches of the votive stupas are occupied by Bodhisatvas and their divine female energies, in another case they are occupied by four principal incidents of Gautama Buddha's life. This particular specimen belongs to the eleventh century A.D. and was discovered amidst the ruins of Bija Raja's Garh in the Dinajpur district.²² Late in the 12th century the stupa or the Chaitya developed into a four-faced image or an elongated temple-like mediaeval Indian temple with spires. In a specimen discovered at Bodh Gaya we find four figures of Buddha occupying four sides of a pillar with a Chaitya at the feet of each of these figures. This type resembles a modern Chaumaha or the *Pratima-sarvabhadrika* of the Jains. In another specimen discovered at Bodh Gaya we find four niches on four sides occupying the entire area near the bottom and over them on each face a row of four miniature stupas, the top only being fashioned like a stupa. It was the Magadhan type of the stupa which was borrowed by the Mahayanists of Arakan and Pegu as we see in the stupas of Pagan.²³ The early Buddhists of Arakan, Pegu and Upper Burma were Tantric Buddhists who are called "Ari" in Burmese sacred literature and the present-day Buddhism of Burma and Siam²⁴ was introduced into these countries from Ceylon. But with the change in the form of the religion the sacred architecture of these countries did not change and the bell-shaped drum and the hemisphere of the Burmese Pagoda is a direct development of the old Prome stupas²⁵ in which the sides of the drum became sloping instead of being perpendicular in order to enable them to bear the additional thrust of the brick in mud masonry of the later dagabas.

The form of the Tibetan Chorten as well as the name is derived from Magadhan or Bengali prototypes. Buddhism was introduced into Tibet from Bengal in the 11th century A.D. when Atisa or Dipankara Sri-jnana went to Tibet. Tibetan alphabet has preserved

²² It is now kept in the Maharaja's palace at Dinajpur. See *Journal of the Asiatic Society of Bengal* Vol. LXIV, Part I, 1875, pl. X.

²³ *Annual Report of the Archaeological Survey of India 1906-07* p. 128, fig. 1.

²⁴ For a Siamese Cambodian stupa see Foucher *L'Art Greco-Bouddhique*, p. 91 fig. 26.

²⁵ *Annual Report of the Archaeological Survey of India 1909-10* pl. XLV-1-4.

the 11th century form of the north-eastern alphabet of India with great correctness. All Tibetan Chortens retain the form of the stupa of Bengal and Magadha in the 12th century²⁶ and the later modifications in stupa architecture of the 12th century in these country did not affect Tibetan sacred architecture.

Of the larger stupas in Bengal and Bihar the temple at Paharpur, is the only example now known to us. In this temple we find prototype of the Ananda temple at Pagan²⁷ but it is slightly different in plan from the great Borobuder temple in Java. It is a Garbha-Chaitya or a hollow stupa as indicated by the long narrow window in its drum. It was built in three different tiers, the lowermost of which was cruciform in plan. One arm of the cross was occupied by a long staircase, the other three being represented by small projections. In the second tier there was a broad open walk for circumambulation around the shrine. Above this open path a Cruciform peristyle hall went round the entire temple. In the arms of the second cross there were four halls on four sides which were the outcome of the evolution of a niche or shrine on one side only of the great stupas of Sindh, e. g., those of Mirpurkhas and Mohenjodaro. The contents of these halls have been destroyed. On the

northern side at least there was a ledge or small platform above the height of the reef of the peristyle hall. The unexcavated roof of the main structure indicates that it was of the shape of a Chaitya.²⁸ Most probably it was one of the chaitayas in Pundravardhana the pictures of which have been discovered by M. Foucher in the illuminated Buddhist Sanskrit manuscripts found in Nepal.²⁹

Along with large stupas and medium stupas miniature stupas were used in large numbers in all Buddhist shrines. Numbers of them made of stone and metal have been discovered at Nalanda, a few at Bodh Gaya and quite a number in the ruins of the Uddandapura monastery (Modern Bihar Sharif in the Patna district). One of these Bihar miniature stupas shows the beginning of the modern Buddhism of Nepal. It possesses five Buddha figures instead of four ordinarily represented around stupas and on four sides of the abacus are represented the three eyes of the Gods. In the Svayambhu Chaitya in Nepal four celestial Buddhas are represented around the drum and the presence of the fifth, Vairochana, is indicated by three eyes on the abacus.

²⁸ A short account of the first year's excavations (1925-26), was written by Sir John Marshall in the *Illustrated London News*, July 1926.

²⁹ In Ms. Add. No. 1644 of the Cambridge University Library: Foucher: *Etude Sur L'Iconographie Buddhique de L'Inde 1 er partie* p.199 No. 52.

²⁶ See the miniature stupa from Bihar.
²⁷ *Annual Report of the Archaeological Survey of India, 1903-04, pl. XXIX.*

INDUSTRY AND POLITICS*

By K. N. CHATTERJI, B.SC. (London), A.R.C.S. (London)

SIR Alfred Mond's unique position, both as a politician and as a captain of industry, carries promise enough that a book by him, on subjects such as are dealt with in the present work, would repay careful perusal. And we find the promise amply fulfilled, although we may differ—and differ we do, most strongly, with him on certain

propositions of his, such as an Imperial Union of Industries—and in many other matters, both with regard to the soundness of his premises and the rigidity of his deductions.

This book may be regarded as a sort annotated history of the problems of industry and labour in Britain dating from the Post-Napoleonic period to the present day, with appendices on such matters as Socialism, Empire policy, Taxation, etc.

It must be remembered that this book is

* *Industry and Politics*. By the Rt. Hon. Sir Alfred Mond Bart. LL.D., M.P., MacMillan & Co. Ltd. Lond. Price 12s. 6d. net.

written from the viewpoint of one who was born, so to say, with the reins of an immense group of industrial enterprises in his hands. This would explain the apparent astigmatism in certain matters—as in his presentation of cartels, trusts or combines as unqualified blessings, coupled with the immense depth and clarity of vision as displayed in other subjects, especially in the matters of organising and efficiently conducting industrial enterprises.

Most of the sections and subjects dealt with in this book are of peculiar interest to Indian industrialists and practical economists, as they go very deeply into the following questions:

- (i) The factors essential for the efficient conduction of an industrial enterprise.
- (ii) Why is the foreign competition so formidable and successful (in the case of India, foreign means British, too).
- (iii) How to market goods in the face of foreign competition.
- (iv) What is meant by an efficient industrial organisation, taken individually and in groups as in Cartels.

Besides the above, the 'problems of labour unrest and the policy of the state with regard to industry are discussed in a highly interesting manner. The conditions that obtained in Britain during the post-Napoleonic period together with the efforts made by the state to combat the troubles, with all their failures and successes, and the final coming of stabilization, are presented in order to draw a parallel to the present depression.

Indian conditions are nowhere discussed, even in connection with the Empire. Indeed, India is only twice mentioned in a cursory way—which means that it does not count; but the problems discussed are also the problems of present-day commercial and industrial India. Only here they attain a magnitude undreamt of in any Western country. And the picture drawn of what is being done—let alone what is proposed in the way of improvement—in the way of industrial progress in Britain and elsewhere, in all its staggering reality should act as an eye-opener to those complacent arm-chair economists and industrialists who consider that India is well on the way towards industrial and economic development and dream of complete "modernization."

The following extracts, express as they do the considered opinion of a successful and experienced industrialist, should show what is meant by the above.

"The demands which are made on technicians for new processes to improve the efficiency of existing plants in cost reduction, are little realised by those not in contact with the daily working of a great enterprise."

Here the very idea is unthought of.

It can no longer be stated that "necessity is the mother of invention", but I think it may truly be said that the steady methodical investigation of natural phenomena is the father of industrial progress.

And this from Dr. Ludwig Mond (Sir Alfred's father) in 1889! No wonder England progressed. Then follows a whole host of examples of the successful application of Science to Industry, through the prolonged and painstaking efforts of scientists who ventured to apply laboratory methods to the factory.

"Theories become the tools of industry."

"The General Electric Company of America giving £200,000 a year to American Universities for the promotion of electrical research, quite apart from the research department of their own works.....Messrs Brunner Mond and Company decided some time ago to set aside £100,000 for such purposes."

How much have the great industries of this country, with the sole exception of the Burma Oil Co., given to the Indian Universities? How much for instance, have the jute, tea, coal and oil industries given to the Calcutta University, how much have iron and steel to Patna, how much has cotton to Bombay and how much has manganese given to the Nagpur University? *Nil*, we believe, is the sum total of all these donations!

"It is a curious and sad fact that when industry is depressed, many of those directing industry have only one idea of economy and that is to cut down research. This is based on a profound fallacy. Research and better scientific methods of production can do more than any other factors to help industry out of difficulties."

"The history of some of our great industries has been a history of a long, discouraging but eventually triumphant struggle to make the original laboratory discovery applicable."

Here in this country, a dividend of at least 12 per cent. being expected from the very first year, such attempts would be regarded as sheer lunacy by the directorate and summarily put a stop to. In any case, we have not heard of any such attempt, with the exception of those done in the Forest Research Department.

"There is a popular but erroneous idea that great discoveries are the results of brilliant but haphazard guess work.....On the contrary they are usually the well-earned reward of a series of

long, careful and often tedious and monotonous experiments."

"Research is not the royal road, it is the ordinary, daily hard working road—almost the only road—to final prosperity."

"As a result of technical research the Germans have reduced the consumption of coal in Iron and Steel Industry by 15 per cent." (as compared with 1919), "How little is the economic advantage of learning understood."

These statements are amply borne out by the facts cited.

"Contented workers may balance to the employer the competition of cheap labour."

"The relationships of those engaged in industry must be rendered of a stable and permanent character."

"There must be a just and broader recognition of the worker in industry. He must be made a co-partner."

"The terms 'employer' and 'employed,' 'master' and 'man' are inapplicable to our modern industrial conditions."

We draw the attention of the Burra Sahibs and Burra Huzurs, both Indian and European, of our Mills, Factories and Railways to the above statements of a very Burra Sahib. We mention Indian Burra Sahibs, too, because we remember the case of an Indian director of a Company who got up from his chair in high dudgeon because a "servant" of the Company was sitting at the same (directorial) table! The servant in question was not an ordinary labourer, but a technical man, of good family, trained in America, and in every way—excepting in the weight of his purse—the superior of the idiot who refused to sit at the same table with him. And, of course, even an ordinary labourer should be treated with courtesy.

"Higher wages must carry with them a greater degree of production and efficiency."

"Industry to-day is over-burdened by excessive overhead charges—direct and specific subsidies granted by the Treasury would increase these burdens and make our position in the competitive markets still worse."

The above remarks might have been specifically directed against the Iron and Steel, and other Indian industrial companies that are enjoying or want to enjoy such subsidies. Has the efficiency of those who constitute the "overhead" in such concerns been ever thoroughly examined? Sir Alfred advocates profit sharing and not "production bonus." What would happen if such a system were adopted, in place of the present arrangements, at concerns like the Tata Iron and Steel Co., Ltd.?

As previously noted, International cartels,

mergers, etc., are strongly advocated in this book and the bright side of such things well-painted. The question of the weak, individually and collectively, going to the wall, and that of all the iniquities of such combines, that led to the Anti-trust legislation in U. S. A., are not discussed.

Still the sections on these subjects are of great interest to us, as they show what these things mean and how their power and capacity, already extremely formidable, are increasing steadily. Indian industries must face this menace with eyes open and that immediately, as mere abstract theories, like nationalisation, or sentimental jeremiads, as those uttered in connection with "cottage industries," would not save us from being industrially—ruthlessly and utterly—wiped out, leaving only hewers of wood and drawers of water in this country.

Similarly the plea for a closer economic bond, contained in the section on "The British Empire as an economic unit", should be carefully studied. Under the present circumstances such a bond would spell bondage for India.

The views expressed on other subjects, such as state control, socialism, etc., should be examined by others who are better versed in such matters than the present reviewer. All we can say, after reading Sir Alfred's statements, is that a thorough examination of these exotics is desirable before they are planted here.

In short, this book would help to answer many questions regarding industry, such as, "why do they succeed and why do we fail", and as such we recommend it to all who are interested in the economical, technical and political problems of industry. We dare not recommend it to our politicians, as they, with very few exceptions, have a sublime disregard for such problems. Heaven only knows whether such things are really beneath their notice or are only beyond their brains. For instance, the coal-mining industry is slowly dying in Bengal; the Match Industry in India is being crushed out of existence in its infancy in the coils of a foreign owned and directed trust; cement, paint and varnish, and lastly, cotton is being similarly menaced; but no one seems to be losing any sleep over these matters, either in the Councils or in the Assembly or even in the various 'National' Congress Committees.

A PLEA FOR EDUCATIONAL REFORM IN INDIA

BY MISS KAMALA ROSE

THE urgent need of India today is not *more* of education, but also of *better* education. The improvement of educational methods must keep pace with the extension of its domain if the best results are to be obtained. This aspect of the problem should be recognised without further delay. In fact, it has been too long delayed already, and the country is suffering from its ill-effects. If the education imparted to the people has been seriously lacking in quantity, it has been still more sadly wanting in quality. This fact impresses one more and more as one gets a closer acquaintance with our educational system. It is specially true about the early stages of education from the primary to the high school standard. The sooner the remedy is found, the better will grow the prospect before the nation.

I have been in educational work in different parts of the country during the last 15 years, and my experience extends to such diverse places as Calcutta, Eastern Bengal, United Provinces and the Punjab. I have been in charge of the Modern High School at Delhi, which is conducted on new methods, since its inception seven years ago. I have taken part in the education of boys, girls and purdanashin women through their school and college courses. So I have had ample occasions for studying and observing the methods and results of our educational system at close quarters, and may fairly claim to have an intimate knowledge of our educational problems. I have also recently had a unique opportunity of studying the educational systems in vogue in Europe, and of seeing the improvements which have been brought about in different places by changes in the school methods. After attending the World Con-

ference on New Education which was held at Locarno in August last, I was able to visit quite a number of schools in Italy, Switzerland, Germany, Holland, Belgium, England and Scotland, including some of the most up-to-date and improved types. It was, therefore, possible to compare the newer methods with the older ones, and to find out the difference in the results obtained. These visits have helped me also to compare the educational methods followed in India with those in Europe, and to realise more vividly the deficiencies under which we labor here.

The most prominent fact which stands out from a comparison between the progress of education in India and Europe is the utter illiteracy of the masses here. It hangs as a millstone on the neck of India's progress, and must be removed as soon as practicable. As the distances of time and space disappear



The main building of the Modern School, Delhi

with improvements in the means of communication, the economic competition between the peoples of the world grows keener every day. India has to enter this arena with a serious handicap. She bears a solid block of 300 million people, i. e., over 90 per cent of her population in a state of absolute

ignorance. They do not even possess the rudiments of knowledge, and are, therefore, bereft of any means of self-improvement. Her place in the struggle is almost a hopeless one. Unless a radical and rapid change is brought about, there is great danger that her people will be left far behind in the race. Already the lowliest forms of manual work with the scantiest remuneration fall to the average lot of her industrious workmen. The people might in the end become a nation of hewers of wood and drawers of water—held in the grip of an economic slavery under the advanced nations of the world. In fact, outside India they are already regarded as such by the capitalists in the different parts of the Empire. And with the rapid industrialisation of India by foreign capitalists, the process is going apace within the borders of India her-

sity results have shown that their intellectual powers, when given proper scope, are in no way inferior to those of the men.

Universal primary education is the one thing needful for the uplift of India. In order to ensure its rapid progress, it should be made both free and compulsory at first. As a serious matter which concerns the continuance of the Indian people within the civilised circle of the world, the cost of such education should be made the first charge on the revenues of the country. But this education must be something quite different from what is imparted at present. Education, to be effective, must help in creating an alertness of all the senses. This can only come through a very careful development of both the body and the mind of the child. Under our present system in India, a child of tender age is

daily confined in a badly constructed and ill-ventilated *pathsala* for long hours without any arrangement for tiffin. He is cramped into a little space and made to acquire a smattering of the Three R's under the shadow of the teacher's birch. He finds no real interest or pleasure in his studies, and simply goes through them as a result of cruel intimidation, which almost shatters his nerves and damps his lively juvenile spirit. There is hardly any effort made to draw out and develop the natural intelligence of the child. No scope is given him for self-expression. Most of his lessons he has to learn by rote, and has to repeat them to his teacher



Specimens of handiwork produced in the Montessorini Department of the Modern School, Delhi

self. Thus the illiteracy of India has proved a real menace unto herself. The situation is a tragic one, but its intensity is further heightened by the fact that in spite of their illiteracy, the intellectual capacity of the masses is of a high order. Even the peasants and the backward classes have given repeated proofs that they are capable of receiving the highest education that can be given them, and of showing splendid results. The same can also be said about the women, who have, with very few exceptions, been almost entirely left in the darkness of ignorance. The Univer-

in a state of nervous fear. No attempt is made to encourage or develop his aesthetic ideas. The curriculum takes no notice of that side of his life. His moral and religious training is left out altogether. Little or no encouragement is given to sports, as being detrimental to study. Physical culture receives no attention. A training in practical co-operation among the boys is never attempted. No real esprit de corps is created. Instead of teaching the dignity of labour, a spirit of contempt for manual work is often fostered. Weak in body and depressed in mind the

child passes through the different stages of his school life, without finding in them much difference as regards method or scope. The higher grade schools are as backward in all these essential matters as the primary ones. On the other hand, as the medium of instruction is changed from the vernacular to a foreign language, the difficulties are further accentuated. When at last the boy comes out of the high school grindmill, there is little of initiative or zest for work left in him. It is no wonder that the Indians have been charged with a lack of originality and initiative. These faults, if true, must be laid at the door of their system of education, which is eminently suited to crush out such qualities. The result of such education has been far from helpful in really building up the nation and has even proved a hindrance in some respects. A good percentage of the primary scholars, finding no incentive to self-culture, gradually forget their lessons, and drift back into illiteracy. The trouble taken to educate them means so much labour lost and money wasted. Others who are able to continue their studies in high schools come out of them merely crammed with some book knowledge, fitted to become petty clerks in offices and shops. They often find their life a failure because their education has not been a preparation for life as all true education should be. While their memories have been sharpened, no serious endeavour has been made to develop the creative faculties of their mind. Such students, even when they get into the college cannot fully recover their powers, which are stunted during their childhood the most sensitive period of their life. Thus the miserable apology for a school which has been put up in this country, in contrast to the well-planned and fully equipped institution as one finds it in England and elsewhere has retarded the vigorous mental growth of the people. The deficiencies of our system become at once manifest to us as one visits the splendid schools of the West, specially

the modern ones, and comes across the healthy alert and active students there.

If we desire to see our people reach a status equal to that attained by the people of Western countries, we should reform our schools on modern improved lines. In order to do so the following considerations should be specially kept in view:—

(1) A school, in order to be an efficient nursery for the physical and mental growth of its pupils, must be located on ample grounds. The study of dead records called books, unless accompanied by a simultaneous study of Nature around us, fails to sharpen the faculties of the mind. It leads to a tendency for cramming without a real



Nature Study Class of the Modern School, Delhi

understanding of the contents. The school grounds, when thoughtfully laid out, provide the children with a suitable field for such nature study. These also create a sense of freedom in the child mind which cannot be found in mere school-rooms. The growing self-consciousness of the child finds scope for development in a little world of its own. Here Nature supplements the education of the child with many valuable lessons which cannot be provided by any human agency, and which bring real joy to the youthful heart. The sceneries, the birds and small animals, the plants and trees, the leaves and flowers, the music provided by some rivulet or the songs of birds—all these make valuable contributions to the intellectual and emotional culture of the child. The child is led gradually to modes of self-expression through arts, such as music and painting. An

interest in creative activities is fostered through gradening etc.

Besides, extensive school grounds are absolutely necessary for maintaining the health and developing the physique of the children. Open air life and outdoor games are essential if a healthy mind is to be preserved in a healthy body. It is only the open fields which can give birth to the spirit of 'sportsmanship'—a term which includes many moral qualities. In Italy, Germany, England and other countries of Europe the utility of extensive school grounds has been fully realised. All good modern schools have large areas of land attached to them. I



A Class in Manual Training Modern School, Delhi

have there come across schools with less than a hundred pupils which possess a hundred to two hundred acres of land. Much emphasis is placed on this matter, and it is held that the first heavy outlay on it is fully repaid by the improvement in the health and the proper mental growth of a succession of students.

In India there is as much need for school grounds as in Europe, specially in the towns and cities. In rural areas, however, where natural sceneries abound, a smaller quantity of land will generally suffice.

(2) The study of Nature should be further encouraged by means of well-arranged excursions to places of natural or historical interest. Such outings form a regular feature of school life in Europe. These are very

helpful in quickening the minds of the pupils. Visits to the seaside, hills and lakes etc., prove useful for the study of elementary geology and geography, while a vivid interest in history is created by seeing places of historical importance. The benefit to the health of the students is also seen in a greater activity and buoyancy among them.

(3) The knowledge of a still wider world should be conveyed to the children through carefully selected magic lantern and cinema exhibitions. These tend to expand their minds very quickly, and enable them to realise the facts regarding other lands more easily than through the medium of books.

In Europe such means are widely adopted for the spread of mass education, and for developing the minds of children. The importance of such methods has hardly yet been realised in this country. Here we have a potent instrument for the rapid extension of education among the masses.

(4) A school should pay proper attention to the health and physique of the pupils. They should undergo medical examination at regular intervals, and be treated for their defects and diseases. The physical exercise of the students should be considered a subject of prime importance in every school, and not a matter of indifference as at

present. This should be a regular part of the school curriculum. Gymnastics athletic, sports, swimming, boating and other healthy games, both indoor and outdoor, should be encouraged. The spirit of sportsmanship should be carefully developed. Due care should also be taken that the food given to the children be suitable and sufficient. It would be desirable to make provision for tiffin for all pupils. It is idle to expect proper mental work on an empty stomach. A school should at least supply free tiffin to all poor students who cannot afford it.

(5) The spirit of co-operation and social service should be inculcated among the pupils from their early childhood. It is wonderful to see how quickly they pick up this training and genuinely fall in with such

ideas. Once learnt, the spirit grows with the life of the students, and permeates the whole school. It engenders toleration, and creates a bond of fellowship among them. The school life affords many opportunities for undertaking co-operative and social work among the students themselves.

(6) The students should, apart from their studies, daily engage in some creative activities, viz, gardening, carpentry, smithy, printing, drawing, painting, pottery, photography, weaving, etc. Such work develops the powers of initiative and thought. It also reveals the direction in which the taste of a pupil lies. The scope for manual work which it gives is a healthy corrective against a sedentary education. It further establishes the connection of education with the practical side of life, and makes education more complete than it would otherwise be.

(7) Every effort should be made to develop the æsthetic sense of the pupil, which often lies dormant in him. The realisation of a sense of the beautiful, whether in music, painting, or natural scenery, is essential, and should always be kept in view. Subjects which encourage this process should form a regular part of the curriculum. Thus only can the full mental growth of a child be assured.

(8) As much of the early education as possible should be imparted through object lessons. This will not only make it more interesting, but will keep it from growing purely abstract and from encouraging cramming.

(9) To obtain the best results it is necessary to connect the home of the pupil with the school in the matter of his education. Therefore, the guardians should be properly interested in the education of their wards. Their active co-operation should be secured to see that the child's study at home is a real continuation of the work done in the school.

(10). Suitable text-books must be provided. This is a matter of the utmost importance. A good deal of the primary education in our country has been spoilt by the use of bad text-books requiring the use of wrong methods of instruction.

(11) There should be a proper correlation of the subjects taught. A great deal of harm is done by teaching the subjects as if these formed separate watertight compartments. It seems that even very few of our teachers really appreciate this point. Special efforts

should be made to convince them of its importance.

(12) As character is the foundation of life, character building must have a prominent place in the scheme of education. The influence of the teacher should be the chief factor in moulding the character of the student. Therefore, personality and character in a teacher should be as much sought for and valued as his intellectual qualification. A course of moral and religious instruction should certainly be included in the school curriculum.

If the above points are consistently kept in view, it should be possible to build up a school system which will meet with the needs of our country. Following the example of some European countries, it would be



Miss Kamala Bose, Principal, Modern School

an advantage to have separate schools for children of 6 to 10, 10 to 14, and 14 to 18 years. But perhaps this is not quite feasible in a poor country like ours, and it will be better to have only two sets of schools for children up to 10 and 18. In that case co-education of both boys and girls could be carried on in the elementary schools, and the wide employment of women teachers to conduct them would not only result in some economy, but would also open out to educated women a large avenue of useful and congenial work.

It will be a glorious day for India when universal primary education of the proper type will prevail in the land. Broadbased

on this, it will then be possible to rear a sound system of secondary education, culminating in university education of a very high type. It should be so arranged that students who do not wish to go up for university education might be released at the age of 14 or 15 with sufficient general education to undergo special commercial or technical training.

At present with over 90 p.c. of the people locked up in eternal ignorance, many an unknown Hampden or inglorious Milton is altogether condemned to blush unseen. Who

shall dare to estimate the moral and material advance of India when once the masses are educated, and the best intellects among her vast population are churned up to the top to lead, guide and serve their motherland? The task is no doubt the mightiest in the world, but its reward will also be the greatest. Then, and not till then, will the full significance of Indian culture and civilization be manifest to the world and its influence felt by the human race. The nation, should, therefore, bent its utmost energies and resources to accomplish this glorious task.

THE MILWAUKEE JOURNAL : A NEWSPAPER FOR SERVICE

BY DR. SUDHINDRA BOSE

Lecturer, State University of Iowa

IT was a lovely autumn afternoon at Milwaukee on the western shore of the lake Michigan. The shopping crowd was surging through the business sections of the city : but nowhere was life beating faster than in the office of The Milwaukee Journal.

Blocks away one can see the tall and magnificent Journal building, which has been erected at a cost of six million rupees. On a nearer view, he appreciates the beauty of this five-story structure better. It is faced with large, smooth-surfaced pieces of pink limestone with narrow mortar joints of a neutral color. The great arches, which form ornamental windows for the second floor, present an impressive appearance. Up near the roof, there is a frieze which illustrates the growth and development of newspaper. Extending entirely around the two front sides of the building, just below the top coping of the walls, is a curved frieze of life-size figures which artistically depict the evolution of news and its dissemination, from the earliest ages of man to the present time.

The passer-by can also see from the street the huge press room where the Journal presses print, cut, fold 135,000 forty-two page paper an hour. The press room floor is so constructed that the entire press operation is visible from the street. No other

large newspaper plant in America has this feature.

Stepping into the main lobby through one of the imposing entrances, I realized that it was press time. Reporters and messenger boys were rushing in and out. Late advertisers were bringing in their last-minute ads. There was din and bustle.

Presently I was shot through the lift to the fourth floor, where the editorial department offices as well as the busy news room are located. I saw the editors, reporters, re-write men, and copy readers working at break-neck speed. Work and more work. Hurry and more hurry. Telephones were ringing, telegraph keys were buzzing, and a phalanx of fifty typewriters were clanking away. Electricity was in the air. The scene was busy, exciting, even thrilling. I was almost stunned and carried away by the noise and the movement. Soon there would be in the street an extra edition of the paper—paper which is "the Voice of Now—the incarnate spirit of the Times—monarch of things that Are."

The Milwaukee Journal, which is reckoned as one of the seven or eight foremost dailies of America, has many unique features. I am not now thinking particularly of its most up-to-date machinery, its many excellent devices and improvements in operating

methods, nor of its elaborate newsgathering agencies. What impressed me most about The Journal was its public service. It is of a quality which is perhaps unexcelled by any other newspaper plant in the United States.

A few years back, when I was in England I went to the office of the London *Times* and asked to see one of its editors. I was then connected with one of the most important American dailies. An attache showed me through the *Times* building, and informed me that editors were not accessible. May be that, after all, was excusable in England. Native editors with their walrus mustaches I suspect, are inaccessible because they are English and because they consider themselves above common courtesy to a visitor. They are the prize snobs of Christendom. How very different are English journalists from their fellow-tradesmen in America!

In order to better acquaint myself with *The Milwaukee Journal* and to get intimate glimpses behind the scenes, I called at the sanctum of the Vice-President, Mr. H. J. Grant. He is a Harvard man, and a capable Journalist. He was at the moment busy; but I never found a man more cordial. He seemed to have all the time in the world to talk to me about *The Journal* and its forty-five years of progress. Here is a characteristic story of his paper, which is worth repeating.

"Shortly after the signing of the Armistice in 1918," remarked Mr. Grant as he lighted his cigar and handed me another, "*The Journal* decided that the interests of education in our State of Wisconsin would be greatly furthered if a number of representative teachers in Wisconsin were to tour the European battlefields, observe conditions growing out of the war and inform the public regarding them."

"How did you select the teachers," he was asked.

"Teachers were chosen by popular vote. No condition looking to increase in circulation or other material advantage was imposed. In all about a million and a half votes were cast, and the eleven teachers thus chosen

and a special representative of the paper constituted a touring party. The entire expenses of the trip were met by *The Journal*."

"How long did the trip last?"

"The party sailed the early part of July, 1920, toured England, France, Belgium, Scotland and Switzerland, and returned in the middle of August. They enjoyed exceptional opportunities for study, and received official attention and courtesies."

"All that is very interesting; but in what way did these tourists benefit America?" I inquired, anxious to get at practical results.

"The Journal furnished each member of the party with a set of stereoptican slides,



Home of The Milwaukee Journal, Wisconsin

showing ninety of the most interesting views photographed during the tour. All of the teachers have delivered illustrated lectures on what they saw and learned, some of them having spoken in public as many as a hundred times. So far as is known, it is the first enterprise of its kind conducted by any American newspaper."

Mr. Grant was cheerily conversational, but he talked facts. He also invited me to go along with him and make a tour of the Journal building for a few hours. Needless to say that I accepted the invitation gladly because I always prefer exact data to glittering generalizations, accurate appraisal to highfalutin tosh.

The building is a veritable hive of activities; but there are ample facilities for serving the public. Exclusive of the space

occupied by the press room, practically the entire remainder of the first floor in this model plant is given to the convenience of the general public. Here is located the lobby, The Journal Public Service Bureau, The Journal Tour Club, rest rooms for men and women, information desk, a public library branch, a telegraph office, telephone booths, and a branch Post Office.

I was wondering what the Tour Club was meant to do. Just then one of the girl clerks at the Public Service Bureau handed me a neat little folder which read :

"Take full advantage of the many helpful services of The Milwaukee Journal Tour Club in planning your trip for the coming season. Get the habit of phoning, wiring, or calling at Tour Club headquarters before you start a trip for last minute reports on road conditions. It's your club. Use it: Make The Journal Building your meeting place."

On enquiry I learned that touring information is given free throughout the year by a trained staff of experts to all who apply by mail, telephone, or in person. In addition to planning trips, the Club dispenses authoritative hunting, fishing, and vacation information. Altogether, the Tour Club serves a quarter of a million people annually.

On the second floor of the building, I entered the Public Lounge. This room is attractively furnished in the manner of a luxurious club lounge. Large chairs and davenports, pretty carpets and hangings in pleasing soft tones, lend an atmosphere of hospitality and restfulness. The comforts of this room are enjoyed not only by visitors but also employees of The Journal, who of course, have a separate lounge of their own. The Public Lounge is an ideal place, especially for out-of-town (mofussil) visitors to rest, meet friends, or write letters.

While on the second floor, I was attracted by the Journal's Gallery of Wisconsin Art. The purpose of the Gallery is to open to artists of the State of Wisconsin an all-year exhibition room for the display and sale of their pictures. The exhibition space consists of four rooms, although only the largest is regularly used.

So far, sculpture has been excluded. Exhibitions are limited to paintings, etchings, and drawings. Exhibits are completely changed every three months. The Gallery opens to Wisconsin artists an exhibition room for their current work. Moreover, it combines the advantages of a sales room with the publicity resources of a constructive

newspaper. It is estimated that about 25,000 persons viewed the pictures in two of its recent exhibits. These persons were attracted to the showing, without a doubt, largely by the dignified publicity which The Journal gives the pictures.

During the week I was in Milwaukee, there was a flower show in the Public Lounge. I was told that flower shows and food exhibitions are common and regular occurrences.

Close to the Public Lounge are two Lecture Rooms for the use of the public. Neither of these rooms can accommodate more than an audience of 200; but both Lecture Rooms are furnished to provide comfort and convenience to speakers and audiences. The Journal has set these rooms aside for the use of clubs and organizations of a civic nature. They are welcome to use them upon request.

In addition to these two meeting rooms on the second floor, there is, on the fifth floor, an Auditorium. It seats about 500 people. The stage is of ample size, and acoustics are good. The Journal also provides a piano for the room. There is no charge for the use of the Auditorium, or any of the other rooms. They are absolutely free to the people.

In the list of its public services, mention should be made of The Journal's new high powered radio station. From this great station one can easily get America's finest broadcasts in any weather and without interference. The Journal also augments these outstanding broadcasts with its own high class programs from its own studio. The radio has been the means of widening the range of popular education and raising the cultural level of the masses of the population. The Journal is in living contact with the people it serves. Its radio programs include, beside music and entertainment, subjects which are vital to public welfare and of immediate concern to all.

As I was being piloted from one floor to another, I saw the many interesting processes followed in making a modern metropolitan newspaper, from gathering the news from all parts of the world to the actual printing of the finished product. Now and again my thoughtful guide, Vice-President Grant, stopped to introduce me to editors, reporters, and other employees of The Journal.

It was interesting to find that the welfare of men and women who work for this paper

has not been neglected by the management. A completely equipped first-aid hospital on the fourth floor stands ready, in case of emergency, for service. Every new employee is given a free medical examination at this hospital. There is also on the same floor an employee's cafeteria where good wholesome food can be had at a slightly less than the cost price.

The Milwaukee Journal earns sixteen million rupees a year. Of this vast revenue,

fully one-third comes from advertisements. Isn't that enough to pop the eye of an Indian publisher? The Journal is frankly proud of its prosperity; but it is no less proud of its achievements as a civic institution. Beneficent public services, which space has permitted recounting but a fraction here, almost cover whatever sins one might lay to the charge of the Journal. It is a paper of quality and for service.

THE INTERNATIONAL SOIL SCIENCE CONGRESS

By P. G. KRISHNA

THE First International Soil Science Congress was held at Washington D.C. from June 13 to 22, 1927, under the Chairmanship of Dr. J. G. Lipman, Dean and Director of New Jersey College of Agriculture and Experiment Stations.

The first international gathering was held at Budapest, Hungary, in 1909 under the patronage of the Royal Minister of Agriculture. This was followed by a second conference held at Stockholm, Sweden, a year later. It was decided at Stockholm to hold the next conference at St. Petersburg, Russia; but this was not possible. The third conference was called together at Prague, Czechoslovakia, in 1922. In 1924 the fourth conference was convened at Rome under the patronage of the King of Italy and under the auspices of the International Institute of Agriculture. It was at this meeting that it was decided to hold a worldwide conference at Washington D.C. in 1927 to be known as the First International Soil Science Congress and Dr. J. G. Lipman was elected the President. Soon after the Rome conference, preparations were undertaken to organize the congress under the auspices of the American Society of Agronomy, and worked through an American Organizing Committee which consisted of at least one prominent soil scientist from each state in the U.S.A., and each province in Canada. The co-operation of the United States Government was secured through the United States Department of Agriculture, and through an act of

Congress the President of the United States was authorized to extend invitations to the nations of the world to send official delegates. So, this congress was made possible through the co-operation of the International Soil Science Society, the American Society of Agronomy and the United States department of Agriculture.

Thirty nations responded to the invitation sent by the President of the United States. Some countries like Russia, Germany and England sent quite large delegations; Russia sent twenty, Germany ten and England eight. Most of the European countries were well-represented. Only a few Latin-American countries were represented. Of the oriental countries only Japan was officially represented by three delegates. It fell to my lot to represent India, being the only representative and was delegated by the Andhra Jatheeya Kalasala of Masulipatam. There was no official delegate (Govt. appointee) either at this Congress or at the International Botanical Congress held at Ithaca N.Y. in September 1926. There were about six hundred delegates in all of whom about one hundred and forty were foreigners.

President Coolidge welcomed the delegates and pointed out that international goodwill and understanding could be attained only through such gatherings and that the problems of soil science are international in that the whole of the human race is directly dependent on the soil for food and clothing.

During the ten days of the congress the

various problems of soil science were discussed and papers were presented by the delegates before the following commissions: Soil Biology and Biochemistry, Soil Mechanics and Physics, Soil Fertility, Soil Classification and application of soil science to land cultivation.

Besides the technical discussions, there was arranged a rather elaborate program for the entertainment of the delegates, including receptions, banquets, dances and sight-seeing tours in and around the vicinity of Washington.

After the adjournment of the congress, all of the foreign delegates and some Americans started out on an extensive tour of the United States and Canada. This trancontinental tour was given complimentary to the foreign delegates. This was made possible by the contributions of private individuals and corporations. The credit is mostly due to Dr. J. G. Lipman who first conceived the idea and later worked to secure the financial backing necessary for such an undertaking, and also to the American Organizing Committee for so efficiently conducting the tour and for arranging the receptions and entertainments offered to the delegates throughout the itinerary.

The purpose of the tour was to give to the foreign delegates an opportunity to study the great soil regions of the North-American continent, the crop zones and some of the agricultural Industries. The study of the soil types under the able guidance of Dr. C. F. Marbut, head of the Soil Survey Department of the United States Department of Agriculture, was in itself a contribution to the international soil science for no other country affords such a varied and interesting soil types. As many delegates had expressed, such an opportunity should not be had again. For it is inconceivable if this could be made possible again.

A fair idea of the extent of the tour could be had only if one realizes that about 10,000 miles were covered by train and some 2,000 miles more by automobiles, and that 23 of the 48 states in the United States and the four great prairie provinces of Canada were visited. The cotton belt, the corn belt, the wheat belt, the dry, the arid, the desert and the mountainous regions of the United States were visited. In brief, the United States were completely covered and the various aspects and interests of the North-

American continent were impressed on the foreign minds. The delegates had the best opportunities to observe the conditions in the farming districts. Among the agricultural industries the following were visited: The Fertilizer Industries at various centres; the Agricultural Printing Establishments at Des Moines, Iowa; the Plough Works at Moline, Illinois; the International Harvester Company's manufacturing plants of agricultural machinery at Chicago; and the Meat Packing Industries in Chicago.

The agricultural colleges and experiment stations along the route were visited and the delegates were informed about the problems which were under investigation and were profusely entertained everywhere.

The delegates were enthusiastically received in all the localities and over a hundred automobiles were furnished for the whole party for visiting the various points of interest in each of the places visited.

All along the trip I received very many enquiries, and most of them were regarding Mahatma Gandhi and hardly any regarding the agricultural conditions in India. The dramatic incident which I am to narrate occurred at Joplin, Missouri. The delegates were entertained at luncheon by a millionaire Mr. Charles D. Orr. While we were lunching, I was surprised by an elderly gentleman of about seventy, who came rushing towards me and bowed ceremoniously to the amazement of all around me and to my own embarrassment. This was our host. The ceremonious bow, as he later explained, was to honour the Mahatma, whom he admires very much and whom he expects to meet some day. This and many other incidents during this trip convinced me that Mahatma Gandhi can do a very great service by visiting this country.

This trip also enabled me to come in contact with many of our countrymen residing in the various parts of this country and in Canada. Most of these men who have made this continent their permanent abode are located on the Pacific coast, mostly in California and British Columbia. Smaller groups are present in the Chicago, Detroit and New York City. The students are scattered all over the northern part of the country. However, they seem to be concentrated in the following universities: California in the west; Illinois, Wisconsin, Michigan, Chicago and Iowa in the middlewest; New

York, Massachusetts and Pennsylvania in the East.

In California there does not seem to be much of a co-operation between the various elements that make up the Indian community. The Sikhs and the Mohamadans seem to be at loggerheads all the time. It is an unfortunate thing that there should be such dissensions among these groups in a country so hostile to their very presence. Then there is a further split into the student group and the non-student group. While I was at Berkeley I heard that a unity meeting to bring all these factions together, was arranged at Sacramento and that Mr. Syed Hussain was to be one of the main speakers. There are just a handful in Dregan and Washington states. In Portland, where there are only six of them, the turbanwalas (Sikhs) and the non-turbanwalas do not seem to be getting along well with each other.

There seem to be more than 2,000 in

Vancouver, mostly Sikhs. They do not have any religious factions as there are just a few besides the Sikhs. Most of these are engaged in lumber business and seem to be prospering well. Some of them employ as many as three and four hundred men in their lumber camps. As in other places the whole group is engaged in about the same business pursuits. I spent a whole morning trying to get as much information of them as I could but I could not learn very much because of their suspicion and distrust. It seems to me that there is a lack of intelligent leadership among this group. With an efficient organization and proper leadership they could do much to improve their lot. Some of the men with whom I was talking were anxious to know about Dr. Hardikar. It is my impression that Dr. Hardikar was one of those few workers who had won the confidence of these men in British Columbia.

OPIUM *

Habit-forming Drugs—An International Menace

By TARAKNATH DAS, PH. D.

THE so-called opium problem of today is not what it was during the last century or even two decades ago, when western philanthropists and missionaries used to think about saving the people of the Orient from the curse of opium, which was a source of tremendous profit for governments as well as traders. Morphine, heroin and other derivatives of opium and cocaine, codine and other habit-forming drugs, manufactured mostly in the laboratories of the West, are far more dangerous than "raw opium or prepared opium" used for smoking purposes. The fast spread of the consumption of these deadly habit-forming drugs, among the people of all countries of the East and West forms a serious international menace.

According to the estimate of the League of Nations Opium Advisory Committee, about 400 tons of opium will be sufficient to meet the medicinal need of the whole world. But to-day the lowest estimate of the world production of opium is more than 4000 tons and some experts held it to be 8000 tons. Thus it is beyond dispute that the surplus is produced for revenue, profit and illicit trade.

Mr. John Gavit, former Managing Editor of *New York Evening Post* and Chief of the Washington Bureau of the Associated Press, feels that "It is not enough that the world should realise, as it does not yet, that narcotics—however, invaluable under proper medical control—have got entirely out of hand; that the fire indispensable on the hearth has become a conflagration. In order even to that preliminary realization, and still more to effectively unified action, there must be information" (P. 235). To impart information pull together the main threads of the problem as a whole for the benefit of the ordinary reader, has been the prime motive of the author of the volume entitled "*Opium*." However, the book covers (a) the fundamental and basic factors of the Opium problem—the history and the sordid motive of profit at the expense of human lives; (b) Opium problem in India and China, the largest opium producing countries of the world; (c) an excellent summary of the Geneva Opium Conferences, which are logical developments of the International Opium Conference of 1909 held at Shanghai and the Hague Opium Conference of 1912-1913; (d) valuable appendices containing the texts of the Hague Opium Convention of 1912-13, the First Opium Convention of 1925 and the Second Opium Con-

* *Opium* : By John Palmer Gavit : Published by Brentano's. New York (1927). Price \$3. 50.

vention of 1925, held under the auspices of the League of Nations; and (c) an index. The book is not a compendium of dry statistics, but it contains indispensable and accurate information on the subject, the author's frank, bold and unbiased criticism and suggestions which may not be agreeable to and acceptable by all. To unprejudiced inquirers who wish to be familiar with all phases of the intricate problem of the narcotic menace, it may well serve as a reference book, not burdened with too many foot-notes.

II

Unlike others, Mr. Gavit suggests that "on no theory can drug addiction, in any of its forms, be regarded as a thing of domestic concern...It is more than probable that even in the primitive fashion of addiction of the Far East Opium plays a sinister part in making these regions—India for example—hot-beds of infectious diseases which at times spread out all over the world." (P. 4).

A barbaric ethical standard governs the opium policy of some of the great Christian powers which held hundreds of millions of orientals in subjection. This policy, according to Mr. Gavit, is the assumption of racial superiority by the white men who think that "the main excuse for living on the part of the Oriental is to contribute to the welfare, financial and otherwise, of the said European." (P. 55)

There is an evident double standard of international morality regarding the opium policy of great Christian nations. Mr. Gavit writes:—"There is nothing inadvertent in the absurdity that the Chinese who attempts to smoke opium in London puts himself in peril of the law, while in the Far East the same British Government not only will permit him to do it, but will itself furnish—at a comfortable profit—the opium with which to do it; will salt away that profit for Government revenue (in the Straits Settlements some 45 per cent of the whole) and in official documents stoutly maintain that it does not hurt him—that he cannot get along without it. One man, concerned in the enforcement in Great Britain of the British Dangerous Drugs Act, said to me quite frankly of this inconsistency:—

"Of course, it is illogical. But you must understand that it is not so much that we do not want opium-smoking in London; it is that we do not want the Chinaman in London. We do want him—we must have him—in Straits Settlements and North Borneo" (P. 59)

The attitude that governs the Opium policy of many western people has been expressed in the following extract of a letter from an Englishman written in all seriousness:—

"It is only inferior and degenerate people who resort and succumb to this drug vice; therefore, it would be a good thing not to interfere with but encourage the commerce in narcotics deliberately, in order to kill off the riff-raff of the populations and generally to thin out the inferior races." (P. 62)

The discussion of the Opium problem in India is probably the most important part of the book, as it gives the correct view, which is diametrically opposed to the views, spread by the British officials and such propaganda literature as 'Facts About Opium in India' widely circulated during

the two Geneva Opium Conferences. According to the most competent medical authorities "opium eating", which is practised in India is much more injurious than "opium-smoking". In the light of modern medical researches, "it is a superstition that opium is in any proper sense either a remedy or a prophylactic; anything except anodyne against pain" (p. 117). Use of opium is not a preventive for Malaria, Cholera, Yellow Fever, as it is claimed by the British officials of India, but on the contrary its use destroys the power of resistance of a person suffering from any disease of infection. (p. 118). So Mr. Gavit indignantly writes:—

"No intelligent person honestly believes, however much he may pretend to believe, that the effect of any of the narcotics is in any important respect different or in the long run less injurious upon an Oriental than upon a Knight Commander of Bath, a Chevalier of the Legion of Honour or a son of American Revolution. Indeed, I can produce responsible testimony from authorities familiar with medical practice in the Far East to the effect that the white person shows, if anything, the greater tolerance" (p. 63).

Owing to the pressure of American and world criticism, the British Government has suddenly changed its position regarding the export of opium and has pledged itself "to diminish the export of opium by ten per cent a year until in 1936 it shall have discontinued it altogether". This is certainly very hopeful. But the British Government in India is unwilling to restrict the production of opium only for medicinal needs of the people of the land. The following account from the *British Medical Journal* for July 16, 1927, proves that the production of opium and opium revenue in India are increasing:—

"The latest figures available from India show that while the area under cultivation has been reduced from 133,500 acres in 1923-24 to 114,198 acres in 1924-25, the amount of opium produced increased from 2,122,000 lbs in the former year to 2,340,000 lbs in the latter, while the revenue of the Government of India from Opium, which was 1,66,02,095 rupees in 1923-1924, amounted to Rs. 2,93,52,437 in 1925-1926."

Although Indian religious and political leaders such as Gandhi, Rabindranath Tagore, Ramananda Chatterjee and members of the All-India National Congress are persistently demanding the limitation of production of opium only for medicinal and scientific purposes, the British Government is reluctant to pursue this policy.

Since 1729 China has been fighting the opium policy of the Western Nations. Great Britain in particular. But whenever the question of suppression of opium traffic is brought for discussion in the recent international opium conferences, British officials invariably try to shift the whole blame on China as the greatest sinner. During the recent years of civil war, some of the Chinese provinces have begun to cultivate poppy for the production of opium, in defiance of the existing national legislation which prohibits it. The amount of opium produced in China is probably not more than the quantity produced in India, which is mostly consumed in China. However, the most menacing fact is that tons of narcotics—Morphia, Cocaine etc.,—are annually being smuggled into China by the nationals of Powers who enjoy extra-territorial jurisdiction and the Chinese authorities

cannot punish them according to Chinese laws. In this connection it must be noted that "it is unjust however to lay all or most of the blame for the smuggling into China or elsewhere upon the shoulders of Japan or the Japanese" (p. 159). In some cases the Japanese may act as middlemen to distribute narcotics, but the most of the narcotics are being produced by factories in countries other than Japan. If one compares the Japanese policy of dealing with the narcotic traffic and the addicts in Formosa, it becomes evident that the Japanese Government has adopted far more efficient methods and making more sincere efforts for the eradication of the menace than the European colonial Powers of the Far East.

III

America's withdrawal from the League of Nations Opium Conference is a genuine calamity to the cause of international co-operation. One cannot agree with Mr. Gavitt that this was largely due to tactless and out-spoken attitude of Hon. Stephen G. Porter and Bishop Brent against the policy of Great Britain and the British Indian Government represented by Sir John Simon Campbell. The real fact is that the British and American policies on the opium question differed for more than a century. Great Britain fought Opium Wars and America enacted laws forbidding American citizens from engaging in any form of opium traffic in China. American policy has been to restrict the production of narcotics to "legitimate medical and scientific purposes." In the Shanghai Opium Conference, British representative Sir Cecil Clementi Smith opposed American representative Dr. Hamilton Wright's resolution and said:

"To put it perfectly plainly, and to be entirely frank the British delegation is not able to accept the view that opium should be confined simply and solely to medical uses."

In Geneva Conferences the Powers forming the "Opium block" adopted the tactics of even weakening the results achieved in the past and thus the United States and Chinese delegates left the conference. It can be safely asserted that although the United States may not participate in the League of Nations, yet she will be willing to do her share to promote the cause of suppression of narcotic traffic through international action.

The Geneva Opium Conferences have not accomplished much. "The net gain, whatever its theoretical value, as yet is and probably for a long time will continue to be only in paper...Nothing has been set in motion. Something very important has been lost" p. 219. The following extract from the statement of Sir John Campbell, made in the ninth session of the Opium Advisory Committee of the League of Nations, throws some light on the situation:—

"There are at most fifty—perhaps not more than forty—drug factories in the world. By the Hague Convention the individual Governments assumed definite obligation to limit the manufacture, sale and use of these narcotic drugs to legitimate purposes, and to co-operate in the fulfilment of these obligations. The Governments have not done this. The solemn international obligations have not been fulfilled."

The remedy for the narcotic menace lies in restricting the production of raw materials (Opium, coca leaves, hashish etc.) as well as manufactured drugs, and perhaps in Government monopoly of production, storage, distribution, in every phase of the traffic, from the beginning to the delivery of the finished drug to the patients under strict medical control, and particularly in the elimination of the element of private profit, so far as possible (p. 248). Mr. Gavitt thinks that to create, clarify and focus international public opinion on the menace of habit-forming drugs, it is necessary that a private international organization, outside and independent of the official machinery of the League of Nations be perfected.

"Such an organization would bring together in common purpose and endeavour and with a view of economy of expenditure in money and effort, the existing organizations such as International Anti-Opium Association, the Chinese National Anti-Opium Association, the White Cross Association of America, the English Society for the Suppression of the Traffic in Opium, etc, and should encourage the organization of similar societies in other countries" (p. 249).

It seems that the time is ripe for bringing about the suggested type of international organization into existence, to promote an effective and united international action towards the suppression of the menace of habit-forming drugs.

New York City
Nov. 27, 1927.

A REVIEW OF THE INDIAN PROBLEM IN SOUTH AFRICA

By P. S. AIYAR

Editor "African Chronicle"

THE civilised world at large looked forward to the Indo-Union Agreement for a settlement of the long-standing controversy between India and South Africa in respect of the status of Indian Nationals in the Union and since it came into operation in last February, there has been a tendency on the part of the public to look upon the question as a closed chapter, because the seriousness of the position is officially stated to have been eased by this Agreement. In order to enable the public to form an accurate judgment of their true position I propose to make a survey of the Indian question since the introduction of Duncan's Class Areas Bill in 1924 terminating in the India-Union Agreement and leave the readers to form their own conclusions as to the effect of the present Settlement on the future of the Indian Race in South Africa, if not in all other parts of the British Empire. Although the Asiatic Question was, as it were a festering sore, when the great war was raging, yet it really assumed the dimensions that it took since the termination of hostilities between the Great Powers in Europe. Therefore, the seriousness of the Asiatic Question, could well be stated to commence from the time when England emerged from the Great War a Victorious Nation and South Africa reached a higher status akin to that of a Sovereign Independent State, and it is from 1924 that the Asiatic Question in the Dominions has become a subject of deeply absorbing interest.

I believe the first alarmist note against Indian invasion was sounded by Natal in 1896; since then a persistent anti-Asiatic Agitation has been continuously kept up culminating in the introduction of the first Class Areas Bill during General Smut's Ministry. Mr. Patrick Duncan, the then Minister of the Interior, in moving the second reading of the Bill said in part:—

"We intend, sir, in regard to this Bill to deal with what is sometimes called the Asiatic or the

Indian Question in South Africa. We intend to deal with it in accordance with the peculiar requirements and conditions of South Africa. We have here a state of things which I do not think exist in any other parts of the world, where the European race and the Asiatic Race have come into conflict or come into relation with each other. We have here a state of things which is far more complicated than exists either in the state of California, where a similar conflict is taking place or in the province of British Columbia, Canada, where the same thing is obtaining. Our condition in South Africa is different from all of these, because we have here a European Population who have brought Civilisation of this Country, on whom the maintenance of the Civilisation of this Country depends, and who are surrounded by a much more numerous native Population—not imported—who have to be educated and directed from barbarism into Civilisation by that European Civilisation..... We intend to legislate on this matter and to deal with it with every consideration for the alien people who are being affected by this Legislation.

"...At the same time we do not intend to be deterred by any threats of resistance in South Africa or by any threat of political action outside South Africa or by any retaliation which may take place outside South Africa.....When the Immigration Act of 1913 was passed, it was generally understood, and the representatives of the Indian Community at that time accepted that position, that the Immigration of Asiatics into South Africa should cease. It was understood when that Law was passed they should not be discriminated against by name; that there should be no bar put up against them by name but that by Administrative Action under the powers conferred by that Statute an end should be put to the Immigration from Asiatic Countries and particularly from India into South Africa...Every one knows the circumstances which have given rise to the introduction of this Bill, I may say solely by the pressure, the friction—racial, social and commercial—of the Indian Population which is felt here, in Natal and the Transvaal.

"I want to be perfectly frank and say that this Bill has been brought into this House because of the pressure of the Indian inhabitants on European Population.....Many people in this country talk about the "Menace" with which the European People is faced by the competition, by the pressure of the Indian Population in South Africa, I want first to ask the House to look calmly and sanely on this so-called Menace." What is it? What is it in its effect now, and in its effect in the future? In a matter of this kind we are not justified in thinking only of what is happening to-day; we have to think of these problems not as they are

to-day, but as they are going to be, as far as one can see in the future.....I regard this so-called menace as arising not from the increasing number of Indians or Asiatics in South Africa, and which form the most part, has been brought here by South Africans for their own purposes, is now arriving at a state of civilisation and education when it is coming to make itself felt in competition, not with the unskilled labourers of the land, but with the skilled trades and with commerce and professions generally.

Then followed Col. Cresswell, the Leader of the Labour Party, now Minister of Defence, and propounded the principles of his Party on which the Asiatic Question was expected to be solved and which he laid down in the following language :

"We all agree up to the hilt with the principle which the Hon. Minister expressed when he laid it down that it was our duty, not only our right but our duty in this country to maintain the European Civilisation with which we in a measure, though not completely, have redeemed, and which we have stamped upon this country. We all agree that we must do our utmost to provide an expanding opportunity for European life in this country.....Public opinion will never be satisfied until you have got rid by force or some other way, irrespective of any humanity; until you have got rid of every Asiatic in the country, and that you have a clean bill of health.....The first line of attack should be by means of Municipal Regulations and rigorous enforcement of the Public Health Laws. Let us also insist on Standards of Civilisation, on economic standards compatible with life according to European Standards, standards such as we look upon as civilised. Let us begin at the bottom and insist upon making an economic living standard compatible with our civilisation. When you have done that, I verily believe that it would diminish the difficulties and the competition and the troubles of the European Trader. By so doing, there will be many men who will find that serious hardship will be inflicted upon them. I say that you must make the most liberal financial provision to help them to repatriate to their racial homes who find that these regulations place upon them difficulties which are hard, almost impossible for them to surmount."

General Smuts, the Prime-Minister, dealing with the Asiatic Question made the following declaration of policy :

"I have nothing against the Indians or against any other good people of this earth, but a great task has been committed to us, a great banner is being carried forward by the White People of South Africa, a great torch has been put in our hands by providence. Let us carry it forward, let us stabilise the basis of a White Civilisation in this country."

Although the principle underlying the Class Areas Bill was acceptable to all parties in the country, yet as it did not go far enough to solve the problem, Smut's Ministry apprehending a defeat in the House,

advised the Governor-General to dissolve Parliament. In the general election, a combination of labour Nationalist Ministry, under the leadership of General Hertzog came into power.

The first Question that the Pact Ministry attacked was the Asiatic Bill. Dr. Malan, the New Minister of the interior, introduced his Bill in a revised form which is a compound mixture of the subtle principles of Smut's Ministry, while socialistic doctrines of Cresswell and Boydell and the unrelenting Anti-Asianism of the Boer Nationalists. In essence, the Bill contained all the important ingredients, in order to make South Africa a White Man's Country and to make life intolerable for an Asiatic to live in the country. In introducing the Bill, Dr. Malan the Minister in Charge said :—

"The Bill frankly starts from the general supposition that the Indian as a Race in this country, is an alien element in the Population and that no solution of the question will be acceptable to this country unless it results in a very considerable reduction of the Indian Population... and the methods of dealing with this question will not be by any forcible means but by the application of pressure (economic) to supplement the inducement which is held out to Indians to leave the country."

There seemed to be a consensus of opinion in the House to pass the Bill in the form presented by Dr. Malan, but owing to strong pressure from Simla, it was suspended pending negotiations for an amicable settlement of the problem through diplomatic channel. Thereupon the Paddison Deputation visited this country and in accordance with the Formula agreed upon between the Indian and Union Governments, the subject matter was referred to the Round Table Conference, which was enjoined to effect a Settlement on the following basis :—

"The Government of the Union have impressed on the Government of India that public opinion in South Africa will not view with favour any Settlement which does not hold out a reasonable prospect of safeguarding the maintenance of Western Standard of Life by just and legitimate means. The Government of India are prepared to assist in exploring all possible methods of settling the Asiatic Question and have offered to enter into a conference with the Union Government for the purpose."

It would indeed be obvious that without reference either to the people of India or Indians in South Africa, the basic principle of the settlement of the Asiatic Question having been conceded to by a mutual agreement of the two White Governments, the Round

Table Conference formally met at Cape Town at a subsequent period and simply sealed the details already chalked out for them. In effect the Union of South Africa attracted from India all that she required under the Class Areas Bill in order to fulfil her ambition to make this a White Man's Country and to find an "expanding outlet for European Settlement," while India not only lost her title to be recognized as a civilised Nation, but also those of her resident Nationals have lost all hope of ever being recognised as a civilised free person, under the terms of this settlement as will be noted hereafter.

In effect, this Agreement is a tentative arrangement just to feel how far it would work to get rid of the domiciled Indian population, and if it does not have the desired effect in reducing the Indian Population to a "Manageable Compass," then the Minister has freedom of action to take further drastic steps which has been foreshadowed thus by Dr. Malan when speaking on this subject in the House Assembly:—

"It will be obvious that the Agreement which has been reached is more in the nature of an honourable and friendly understanding than of a rigid and binding treaty. By this decision not to proceed with the particular legislation which was contemplated last year, the Union Government has not in any respect or to any extent surrendered their freedom to deal legislatively with the Indian Problem whenever and in whatever way they may deem necessary and just."

The Government of India was cognizant of the innumerable hardships and difficulties to which domiciled Indians have been subjected by Laws that have no reason behind them, and yet, for them, to become a consenting party to the "Western Standards of Living" one cannot help but being amazed at their incomprehensible attitude. ! However, let us consider the formula agreed upon by both Governments and examine whether any advantage has been gained for us ? Nothing. The policy now enunciated, which wrought untold harm to Indian interests has been in existence for a considerable length of time. And by putting the seal of approval to the self-same policy, through this "Gentleman's Agreement" the Government of India have given an irrevocable general power of attorney to the Union Government to pursue their traditional policy of oppression and economic strangling of the Asiatic population in the Union. Let me quote a few concrete instances.

Ever since the promulgation of the Immigration Act of 1913, all Asiatics throughout the whole world, irrespective of race or country, have been declared unsuited to the Union of South Africa and styled "Prohibited Immigrants" on account of their "Standard of Living" and "economic habits"—a decision which has been upheld by the highest courts in the land, and as such, not a single newcomer is allowed to put his foot on the sacred soil of South Africa. Even domiciled Indians are being weeded out of the country—a process which has gained great impetus by recent supplementary legislation under the "Gentleman's Agreement". No Indians are allowed to enter from one province to another without a permit, and recently, Dr. Malan, the Minister of the Interior, announced in Parliament that "The exit for the Indian is across the Ocean and not towards the hinter-land". In so far as fresh arrivals are concerned and in so far as migration from one Province to the other is concerned, it is all closed to the Indians. Segregation in their respective provinces has been the order of the day without giving them an opportunity for development in any sphere of activity ; still the Union Government imposes a formula for "Safeguarding the Maintenance of Western Standard of Life", which the Indian Government have naively accepted as if it is a trifling matter that concerns nobody.

It is an accepted theory by all those conversant with contemporary politics that the "Maintenance of Western Standard of Life" is conditioned on material wealth. If an individual or a community was denied economic rights and opportunity to acquire wealth, they could not possibly develop on the lines of European Civilisation and they certainly could not maintain "Western Standards of Life", however, ardently they may wish to do so. In other words, it is the opportunity that people get through commerce and industry and the amount of wealth that they acquire thereby that would enable a community to maintain "Western Standard of Life". This is a truism that the Indian Government should know as much as any common citizen.

Let us see how the Indians are situated and how they fare in this country under the present "Agreement". Traders' Licensing Laws in the various provinces have been operated so harshly that it is impossible for an Indian to carry on even long established businesses,

not to speak of opening up new businesses. Although Sect. 4 of the Indo-Union Agreement provides for a revision of the existing licensing Laws yet, it seems to be now inoperative in view of the fact that it is only last week additional power has been given to the licensing Boards even to refuse renewal of existing licenses on receipt of opposition from any quarter. Again, though Section 3 provides for Indian workers to take their places on the basis of "equal pay for equal work", it will in practice be found to be more illusory than real. In order to grasp the real nature of this clause, one has to closely study the operation of the Industrial Legislation in this country. When this suggestion was first made before the Asiatic Commission, after a searching inquiry into the whole scheme, the commissioners rejected it and placed on record their considered opinion in the following language :—

"The Object of a Minimum Wage is to ensure that wage-earners are paid sufficient to enable them to live in decency and reasonable comfort and in circumstances that will make them good citizens. It is not infrequently advocated with a view to preserving certain occupations for Europeans. To fix a Minimum Wage with the European Standard of living only in view is in effect to exclude from employment other classes with a lower state of efficiency and earning capacity. Minimum Wage scales to be just to all classes and to give effect to their primary object, should therefore be adjusted with due regard to the economic requirements of each of these classes and to their earning capacity. A Minimum Wage based on the needs of the highest types employed must either lead to unemployment or to the extravagant pay of people not approaching that standard. These considerations run counter to the idea underlying the proposal put forward by the European Traders, and sufficiently explain why we refrain from making any recommendation on a subject which has ramifications far beyond the Asiatic Question.

It would indeed, be obvious that, even the Asiatic Commission was gracious and high-minded enough to see through the game of a uniform wage for all and although they made no recommendations, General Smuts took the clue, and in 1921, the Industrial Conciliation Act was passed on the principle suggested by the Anti-Asiatics. Then Hertzog's Ministry followed ; the Colour Bar Act and the Minimum Wages Act were supplemented in order to complete the legislative programme for the consummation of an "all white labour policy."

In reality the motto of "equal pay for equal work" means, in the absence of racial equality and equal economic opportunity, clearing the way for a considerable reduction

of the Indian population by means of giving a stimulus to throwing out of work a very large number of Indians through a strict enforcement of the Regulations governing "White Labour policy." It would thus be seen that the operation of the Industrial Legislation is an extremely slim method of forcing out of the country the mass of the Indian Community coerced by a prospect of starvation or repatriation.

Let us see how and in what manner the Law operates. Our readers should bear in mind that with the exception of a comparatively small number of Indian store-keepers who depend for their subsistence on the poor Indian labourer and farmer, the rest of the Indian population in Natal, belong to the working class. Since the enforcement of Industrial Legislation based on "White policy," a studied and elaborate campaign is being carried on with the avowed object of establishing Trade Unions for the respective branches of trade, of course, taking particular care to exclude Indian workers from the benefit of Trade Unions.

Owing to prevailing colour and race prejudice the Indian is not in practice eligible to become members of the General Trade Union Organisations ; neither the Statute allows non-Europeans forming their own parallel Trade Unions. While the Law and custom thus restraining them in their legitimate avocations, it enjoins them to conform to Industrial conditions formulated by Trade Unions which are not intended for their benefit but to cripple them and legally incapacitate them from leading an industrious life. In a word, the Trade Unions formed by the whites, intended for the whites, but to the detriment of the Non-Whites, wield such power, that any decision emanating from them is legally binding on all, whether the worker and master is black or white ! The Trade Unions thus formed enter into an Agreement with their masters, which is ratified by the Minister and proclaimed to be binding on all irrespective of the fact whether a particular class of tradesmen has been a party to it or not. The effect of this procedure being that hundreds of Indians have lost their means of livelihood and are too anxious to get out of the country to escape starvation !

Not long ago the Minister of labour fixed minimum wages in several other industries with the result that the small employer and employee could not comply with the Law

and both will have to take the "Voluntary Repatriation Boat."

While such is the scheme made for throwing out of work present-day employees the stratagem the Minister has made through the Apprenticeship Act for preventing Indian youths from learning any skilled and semi-skilled trades is very ingenuous indeed, and according to this order, it would be impossible for the rising generation to attempt to learn any trade! It would be obvious from the foregoing statement of facts, that the Union Government, in their effort to give effect to their "White Policy," is neither sparing in money nor pains. They go about their business in a methodical manner and the latest move on the part of the Labour Minister is likely to revolutionise the outlook in so far as the Indian is concerned.

Not long ago the Labour Minister issued a circular letter to all employers to assist the Government in employing Europeans and he submitted certain proposals to Municipalities for replacing coloured and Native Labour with European Workers, through the inauguration of a committee consisting of representatives of Labour Department, Provincial Administration and the Municipality the object of the committee being the following:—

"To scrutinise the various unskilled and semi-skilled occupations in the normal activities of their respective bodies with a view to replacing more and more Europeans in their respective ordinary service; and to assist in giving effect to the policy of extending legitimate avenues of employment on an efficient organised basis for suitable unskilled and semi-skilled Europeans."

The inauguration of White Labour Policy and its rigorous application having brought about disastrous consequences to the working class Indians, the agricultural section of the community and labourers in sugar industry have not been left alone. It is in the farms and sugar estates that a great majority of Indians depend for their means of subsistence. Originally when the Indians were introduced specially for these sugar plantations, it was understood that after the completion of their indenture, they should settle down on small patches of land where they served their indenture; subsequently they became small agriculturists, their descendants working in sugar mills in various capacities. Although from time to time efforts were made to turn these Indians out and substitute White Labour, it was found impracticable because the local sugar industry could not compete

with the world market, especially with the neighbouring Mozambique sugar industry where coloured cheap labour is a predominant economic factor.

General Hertzog and his labour Colleagues, soon after they came into office, promptly took steps to erect a tariff wall against outside competition in order to protect and foster the primary industries of the Union with the ultimate object of manning them by European Labour alone. The Board of Trade has been paying its attention to engaging more and more White Labour not only in industries, but also in farms, and a circular letter was addressed to all the planters and millers inviting their opinion as to the feasibility of imposing a protective tariff and also employing European Labour. Thereupon the Board of Trade made certain recommendations; subsequently through the initiative of the Board of Trade a Conference of the millers and planters was held at Durban and after a protracted discussion, the conference reached an Agreement acceptable to both parties in addition to complying with Government's White Labour Policy.

The Most important feature of this Sugar Agreement is the centralisation of the Sugar Industry under Government control and also extraordinary power given to the majority of European planters to carry out this white Sugar Industry and white labour Scheme. The Sugar Agreement is on all fours with the Industrial and Conciliation Act and will in all probability prove disastrous to the entire body of Indian planters and workers in process of time the former having invested considerable sums of money in lease-hold and free-hold sugar farms. Under the Sugar Agreement, the millers have absolute power to decline to crush canes grown by Indians, the latter having been altogether excluded from the scope of the Sugar Agreement; and the Indian workers altogether prohibited from employment in Sugar factories so soon as White workers are trained and made available to take the place of Indians.

While such is the plight of the farmers and workers, let us see how the Indian Settlers fare under the upliftment clause. This clause provides for better housing and sanitation, but the Municipalities now endeavour to avail themselves of the opportunity to segregate the Indians under the guise of "Housing Scheme", The Durban Municipal

Corporation have purchased 200 acres of land in order to establish an Indian village about 4 miles from Durban.

In regard to better sanitation, the Indians living in suburbs, though they pay excessive rates and taxes to the Health Boards, they have been repeatedly agitating for better sanitation and for reforms in Health Boards. A representative deputation that waited on the Natal Administrator recently described their woes, and requested relief, but the Administrator politely told them to pay up the taxes and not to question the right of the White man as to the manner in which their money is being spent!

It would thus be seen that the complaints against the Indian on sanitary grounds is frivolous, and if the taxes received from them were spent in the direction in which it was intended, there would be no grounds of complaint at all against the Indians; but instead, they utilise the revenue for giving doles to poor Whites in unproductive line, while doing nothing for the Indian taxpayers.

Notwithstanding the advent of the Paddison Deputation and the signing of the Indo-Union Agreement, there seems to be no finality on the part of the Union in their policy of oppressive legislation against Indians. After signing of the tentative Agreement by Sir George Paddison and his colleagues, the Colour Bar Act was passed which has prohibited Asiatics from being employed in any Industry run by mechanical power.

The Liquor Act is now on the Legislative anvil, which, if it becomes Law, would incapacitate Indians from being employed in the Liquor Trade as well as in the capacity of cooks, waiters, and hotel-servants. However, under clause 1 of the Indo-Union Agreement the Government of the Union have undertaken to "adhere to the principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the fullest extent of their capacity and opportunities and accept the view that in the provision of educational and other facilities a considerable number of Indians who remain part of the permanent population should not be allowed to lag behind other sections of the people." After putting their signature to this solemn covenant, the Union Parliament passed the South

African Nationality Act, which has been gazetted on the 15th. November, 1927. Section 1. of the Act defining a South African National as follows:—

"A person born in any part of South Africa included in the Union who is not an alien or a prohibited Immigrant under any Law relating to Immigration."

Although the definition apparently looks simple and inoffensive, one should dive a little deeper and ascertain who is a "Prohibited Immigrant"? And an "alien"? The following ruling given by the Appellate Division of the Supreme Court of South Africa in *E. M. Seedat vs. Appeal Board* proves in unmistakable language the intents and purposes of the Immigration Law which should be read in conjunction with the South African Nationality Act of 1927. His Lordship the Judge-President of the Appellate Court in an elaborate interpretation of the Law said thus:—

"The Regulation is no doubt an act of administration of a nature on a scale which can seldom, if ever before have been entrusted by a Legislature to the discretion of an individual. As was said in the case of *Dava Ratanjee* 1913 N. L. R. 467: 'The Minister without distinction of Nationality, class or circumstances, has simply declared the whole Asiatic population of the world.....to be unsuited on economic grounds to the requirements of the Union and therefore restricted.' But while that is so, we are unable to say that in so doing he has gone beyond the enormous powers conferred upon him by paragraph (a) of sub-section (1) of Section 4 of the Act. The words of that enactment taken in their ordinary and grammatical sense are wide enough to cover the Regulations and we find nothing elsewhere in the language or scope of the Act to render such an interpretation repugnant or to force us to a more limited one.

"What are economic grounds and who are to be deemed unsuited on such grounds are matters, which, in plain terms, are committed entirely to the discretion of the Minister; and whether he exercises that discretion by prohibiting each Asiatic person separately and individually who attempts to enter the Union as it was conceded he might do—or by prohibiting 'Every Asiatic person' as a class, by declaring them unsuited on economic grounds, make no difference. He is left to classify as he pleases."

The ruling given by the Appellate Court as to the status of an Asiatic abundantly demonstrates that there is not even a remote possibility for him to be recognised as a South African National unless, the Immigration Act of 1913, is amended removing the ban on the Asiatic race as a whole. Therefore, it necessarily follows that those who are not legally recognised as South African

Nationals are by implication "aliens" and as such "Prohibited Immigrants."

However, there remains only the question of declaration of the rights and status of those of the Indians, who were brought to this country under indenture at the express invitation of the White Settlers for the development of the country and their industry. This Section and their descendants form the bulk of the Indian population; out of a population of 150,000, about 140,000 come under the category of the indenture system. About a year or so ago, the Provincial Division of the Supreme Court of Natal, in the course of an exhaustive judgment, made the following interpretation in reference to the position of the Indentured Indians and their descendants in this country. When delivering judgment in the case of Jussodia, Justice Tatham said:—

Law 12 of 1872 erected a Department of State called the "Protector of Immigrants", whose duties are defined by the law, and are designed to safeguard the welfare of the Immigrants in a manner compatible with the theory that their residence in Natal was of a temporary character and their welfare was the concern of the Government of India, whose subjects they continued to be. The Law provided for the registration of Indian Marriages by the Protector and made Registration *Prima Facie* proof of a Marriage.....

Section 65, of Law 25, 1891, and Law 7, 1896, though passed at dates later than 1883, read with Sections 13 and 14 of Law 12, 1872, all of which validate, in Natal, Marriages which by the common law of Natal were invalid, lend weight to the view that it was the intention of the Legislature all through to apply to Indians who came to Natal as labourers their own marriage system, on the theory that they are birds of passage whose real domicile was India.

The trend of all the legislation was to keep Indian Immigrants introduced to Natal as were the plaintiff and her husband as far as possible under the system of law to which they were accustomed as inhabitants of India upon the theory that their residence in Natal was of a temporary character."

While such is the interpretation of the status of that section of Indian Immigrants who came to this country under Acts from 1857 to 1891, subsequent legislation by the Natal Parliament has been expressly made on the theory that "*Indians were required as labourers but not as settlers.*" Act 17 of 1895, enacted that any Indian brought under indenture, should, after the expiry of his or her five year's indenture either perpetually re-indenture or return back to India failing which they should pay an annual Poll-Tax of £3 per head for the privilege of prolonging his stay in

this country, which penalty the Act of 1914 waived. And the Immigration Regulation Act provides that "a person shall not be deemed to have a domicile within the Union or any other province for the purpose of this Act unless he has resided therein for at least three years, otherwise than under terms of conditional or temporary residence permitted by this Act or any other Law."

Section 8 (1) of the same act provides further that "No prohibited Immigrant shall be entitled to obtain a licence to carry on any trade or calling in the Union or (as the case may be) in any province wherein his residence is unlawful or to acquire therein any interest in land, whether household or freehold or any other immovable property. (2) Any such license if obtained by a prohibited immigrant or any contract, deed or other document by which any such interest is acquired in contravention of this section shall as from the date that the holder of the license or interest is dealt with as a prohibited immigrant under this act be null and void."

From a brief survey of the situation in this country as interpreted by the highest authorities on the status of both indentured and free immigrants, it must be transparent that their prospects under this Indo-Union Agreement, is anything but re-assuring and that in all probability it may lead hereafter to an interminable wrangling in interpretation of this "Settlement" leading perhaps to a Hague Tribunal or to another London Convention.

Indeed, nothing has created a more profound ill-feeling in the mind of the South African Indian Community than section 2 of the upliftment chapter of the Indo-Union Agreement, which provides for Higher Education at the South African Native College at Fort Hare. From the very commencement, the local Indian community has been objecting to this clause not only on racial but also on ethical and political grounds. Now, in the face of this universal disapproval of the clause, it is difficult to understand the motives actuating the Government of India in endeavouring to give effect to the terms of this clause, since, the Indian Agent has proceeded to Fort Hare to make the necessary arrangements with the college authorities. If it is an astute political move on the part of the authorities at Simla to bring down the Indians to the level of the untutored aboriginal tribes of Africa, and classify all-

non-European races under the category of "Blacks," it could have been announced in a more straight-forward manner than the circuitous methods now adopted. At all events, the Fort Hare Scheme for providing Higher Education for Indians is not commanding public approval and in practice it is not likely to prove of any value to the Indian Community.

In order to demonstrate the intensity of Indian public feeling on this matter, let me quote the following from the communication dated the 19th November 1927, addressed to the Rt. Hon. V. S. Sastri, the Agent-General by Mr. Habib Motan, the Hon. Secretary of the Government Indian School Committee, on behalf of the Transvaal, and the rest of the Union Indian Community:—

"At that time we never had an idea that the deputation would try to herd us together with the natives at the Native College at Fort Hare. After the publication of the Cape Town Agreement, my Committee thought that we would go into this matter thoroughly upon the arrival of the Agent-General from India. However, much of your time was spent in Natal, and as your stay in the Transvaal was very short, my Committee could not make arrangements to meet you in deputation and bring all these matters.....to your notice.

"It has been a condition with the Government from 1913 and the Government has accepted the principle, that the Indian children would be given separate facilities as from Natives and Coloured. Instead of showing better progress, however, after a period of 12 years, it is humiliating to the Indian sentiment, and to the Indian National Honour and Civilisation to think that our Agent-General is trying to bring us down to such a low level.

It was in about 1918 that Mr. Andrews tried to persuade the Indian Committee in the Transvaal to take advantage of the facilities for education at the Fort Hare College. The Indian Community then strongly resented such assimilation and said that the Indian Community would only take advantage of the Education facilities quite separately or in any European College.

"My Committee therefore herewith records its emphatic protest against any arrangements for Indian students at the Fort Hare Native College, and if in spite of our protest, you make arrangements, and if even one student, not only from the Transvaal, but even from any part of the Union of South Africa attends the said College, the Indian Community will be greatly upset, and it would then be the duty of my Committee to come out openly and record our protest against such degradation at your hands.

"Personally, I look to you with respect and honour, but when the question of national honour arises, I feel that you should duly consult the Indian Educational Leaders, and responsible members of the Indian Community in South Africa, before any arrangements are made in this connection.

"It is true that we have been voteless and voiceless in the Union of South Africa, but we would be able to record our voices with the Government through you, and be able to ameliorate our Status in the Union of South Africa.

"I feel that the days of Czarism and total autocracy are gone, and as the world is progressing on Democratic lines, I feel that it is essential to hold an Educational Conference in the Union of South Africa immediately."

In regard to Primary Education, it is true that it is provided for under section 1 (a) to "Advise Provincial Administration to appoint a Provincial Commission of inquiry" into the question of primary Education, but according to the Natal Provincial Gazette dated the 17th November, 1927, we find that it is not a Provincial "Commission" that has been appointed, but a "Committee" consisting of the Provincial Council Executive together with two other Anti-Asiatics has been appointed in order to ascertain "the financial basis of Indian Education, having regard to the resources of the Province, the various demands upon them and the adequacy or otherwise of the existing Union Government subsidies in so far as they affect Indian Education." Such being the terms of reference of this "Committee" not "Commission", it is not unnatural for the South African Indians to be dubious of beneficial results from this "Committee." Moreover, it is understood that Dr. Malan, the Minister of Education is not prepared to sanction any money on Indian Education in Natal, in terms of the "Settlement" until sufficiently qualified teachers are available. The condition now imposed by the Minister is quite a novel one. If the professions of acknowledging a "considerable part of the Indian population as part of the permanent settlers" in the country be true, then obviously it is the duty of the Union Government to find the teachers as well as to provide education for the Indians directly. Should the teachers be inadequate to meet the present demands, then why not import teachers from India? If there was any legal difficulty in the importation of qualified teachers from India, is it not possible for the Union Government to get over the difficulty? Will the importation of a handful of educationalists upset the equilibrium of the white race?

Now, Dr. Malan contends that Indian Education should wait until a training College for Indians be established, and Indian teachers trained. It will take several years

before the local product would be ready for imparting Education, in terms of the Agreement, but by that time, in view of the economic and other pressure brought to bear on the Indians, a very large portion, if not the whole lot would have looked for pastures new, and repatriated themselves! In a word, when the teachers would be ready, there might possibly be no children left for imparting education in Natal! Under these circumstances, one may with justification question the sincerity of the Ministers in their interpretation of this "upliftment clause!"

In conclusion, when one calmly studies and considers the implications of the "Western Standard Formula", which has gained the approval of the Indian Government, he cannot help but being driven to the conclusion that the Indian authorities have in explicit terms agreed to a "squeezing out policy" in order to make this a White Man's Country and that the Indian Government are facilitating that process.

1. In accordance with the original demand of Dr. Malan for a considerable reduction of the Indian population, the Indian Government have accepted the Repatriation of Indians (Voluntary) and through their Agent-General in this country, they are expediting the exodus of Indians.

2. In compliance with the original request of Mr. Patrick Duncan, Dr. Malan, and Col. Cresswell, for putting economic pressure on the Indian, to Repatriate himself, and also to safeguard the "Maintenance of Western Standards of Life," the Government of India have placed their seal of approval on the Industrial and Conciliation Act, Wages Act, and Colour Bar Act, and all Regulations thereunder, which are all based on the principle of an "All White Labour Policy."

3. As for segregation of the remnant Indian population, which was laid down in the Class Areas Bills of both Mr. Patrick Duncan and Dr. Malan, it is now an admitted fact that it is in the process of inauguration in Natal in terms of the Indo-Union Agreement, which provides that Indians "shall accept the limitation of the sale of Municipal land to restrictive condition" under the guise of "Housing Scheme."

That much for the debit side. When we consider the credit side, it would be obvious that the clause relating to the upliftment and education of the Indian Community is a mere smoke-screen just to hoodwink the

credulous and simple-minded folks, because it is a patent fact that the bulk of the Indian population will have to repatriate themselves under extraordinary circumstances arising out of economic pressure and prevailing race antagonism. Indeed, it is difficult to imagine whom this upliftment and education clause is intended to serve. Therefore, it is manifest that this clause is more a snare than a valuable portion in so far as the Indians are concerned.

It has been maintained that the mere fact of the Union Government having undertaken to adhere to the principle of upliftment of the Indian permanent population is a *Magna Charta*. In so far as the averment goes, it is very good, but the point is, having regard to the definition given by the South African Nationality Act and having in view the judgment of the Appellate Division of the Supreme Court in respect of the status of Asiatics as a race and in respect of the position of Indians and their descendants who were brought under indenture, whether the law recognises any Indian as part of the permanent population of this country; whether the Indo-Union Agreement affords scope to consider that the Legislature and white people of this country have changed their angle of vision and rectified their opinions, amended their repeated pronouncements in respect of upholding their ideals of White Civilisation and White Labour Policy so as to make room for assimilating the Indian Population of South Africa in their organic whole. These are moot points which should engage the thoughtful attention of the people and leaders of India.

From the presentment of the foregoing facts, readers of the *Modern Review* may now be in a fair position to judge whether the present "GENTLEMEN'S AGREEMENT" is an honourable compromise or whether it is a moral victory for India or both! In whichever direction the public opinion of the cultured mind of India may bend, the fact remains that the present oppressive legislation is grinding down its victims slowly but surely, and that there is not a glimmering of hope for a better future, despite this or any other agreement which the bureaucracy may make. Therefore, it is imperative on the part of the people of India to endeavour to obtain similar rights if not more than the Union of South Africa to safeguard the rights of the Indian race and

their civilisation. Therein lies the salvation of India and her children across the sea. But so long as India is a dependency to England, she is necessarily a dependency to other White Dominions also being partners in the British Empire; therefore, in the present status of India, it is inconceivable to expect a status for our Nationals in the Empire and foreign lands, better than those of serfs in economic, political, and social spheres of activity.

In conclusion, I venture to submit that

Leaders of all parties in India, at least out of regard for the future of our race and our common civilisation, should combine, call a National Convention just as the Boers and Britons did in this country in 1910, draft out a constitution that would enable India to guard against wanton encroachment on the rights of Indians and their civilisation and insist on the British Parliament ratifying it—a constitution that the exigencies of our race and country demand.

THE GERMAN WANDERVOGELS

By DURGA PRASANNO RAYCHAUDHURI, P.H.D. (Goettingen)

A group of young travellers from Germany has just arrived in India. They belong to the famous Wandervogel movement in that country. In the following lines an attempt will be made to give a short history of the genesis and wonderful development of this very interesting and significant movement in modern Germany.

The Wandervogel is a youth movement that lives in clear conflict with the generation of elders and seeks its life and strength in wandering in natural surroundings. In order to understand this movement properly, we must trace it back directly to the social conditions that helped to bring it into being. During the latter years of the nineteenth century, when the relations between man and man in society had become very stiff, narrow and exclusive, the class distinctions were sharp, and the aristocracy of wealth and intellect generally held aloof from their less fortunate fellowmen. Not that they always lived this sort of life. But being born and brought up in such exclusive traditions, they often found it hard, if not absolutely impossible, to break away from them. It was a sign of "good breeding" to go to the church, whether you believed in its dogmas or not. And there was plenty of snobbery and hypocrisy all around.

Now the children of the age could hardly be expected to feel themselves in their element in such society. But where, then,

should they seek refuge? At school? It was but a counterpart of the home. And there was no relief for them, from that



Karl Fischer, the Founder of the Wandervogel Movement

quarter either. The child that is growing must needs have many questions suggested to him by the life outside of school, to each of which he wants to find an answer. But this answer was denied to him at home. Nor could he get it from his stern schoolmaster, who was determined to mould him according to the classical type. The pedantic schoolmaster was there to teach and of course he taught. Goethe and the ancients were the order of the day. And the child certainly learnt, but there was no community of feeling between him and his teachers.

mountains of Bohemia. Among those who accompanied him on this occasion was Karl Fischer, a grammar school student, afterwards destined to be the founder of the great Wandervogel movement. It was in the course of these travels that Karl Fischer first got into his head the idea of forming a brotherhood of select students who would be prepared to wander during holidays and vacations over hills and dales for the simple pleasure of it. The idea was well-received. And he lost no time in starting week-end excursions with his fellow-students. Some-



The Wandervogel

So the time was ripe for a movement that should change the old order of things. About this time there lived in the neighbourhood of Berlin a number of teachers who had a broad vision and who had already raised their voices against the attitude most schoolmasters used to adopt with regard to their pupils and the way they brought them up. To this small group of sympathetic teachers belonged one, named Hermann Hoffmann who gave private lessons in shorthand. He loved to make long excursions on foot with his pupils in the neighbouring hills and woods. During the year 1898 he undertook a long journey extending over four weeks, in the course of which he wandered mostly amongst the beautiful



A Rest in the Tent after Bathing

times they would seek out an old ruin, and, as night approached, would make a fire and lie down on the bare ground. If the night was clear, they would look on the stars and slowly fall asleep. But the moisture and the cold, and not unoften the insects, would soon wake them up. And then they would begin to recite verses and speak to each other of their little joys and sorrows till morn. Getting up with the lark they would make a small fire and prepare the morning coffee. Bread and butter they used to carry always in their Knap-sack. A dip in the brook hard by and, if possible, a swim followed; and after drying themselves in the sun, the necessary preparations would be taken in hand for a modest lunch. The lunch over, they would start on their return journey home.

It often happened that the food, in the

pot got burnt near the bottom, was fairly well-cooked in the middle, while at the top it remained something like half-boiled. But they minded not such trifles, for they were at least under "the blue sky, wide and free", away from the tyranny of home and school. If they returned home tired and breathless, or even if they "dozed" at school on Monday morning, still they had the satisfaction of having learnt a good many new things which they could never forget.



Wandervogel Youths at Cooking

For some time Karl Fischer and his companions kept wandering about the hills and dales dressed in shirts, soft-felt hat or school cap, with a Knap-sack containing the cooking-pot and other necessary kit on the back, in high boots and with a heavy knotty stick in hand. They were a sort of Bohemian lot and were often rather coarse and rustic in their manners. This was but a natural reaction against the heartless "discipline" of the time. As a matter of fact the conditions of society at the period resembled to a large extent the social conditions prevailing in Germany in the seventies of the eighteenth century, and produced almost similar results. During the earlier period the abuse of autho-

rity at home, in the school, Church and State led to a reaction which manifested itself principally through literature, in the form of the so-called "Storm and stress Movement." This movement was started in Munich and drew its chief inspiration from Rousseau's famous doctrine of "Back to Nature". The same abuse of authority throughout the latter years of the nineteenth century, however, directly gave rise to the youth movement as a protest, while the literature of the period also did not fail to give signal of the coming storm (comp., e.g., "Before the Sunrise", a drama by G. Hauptmann, 1889.)

Be that as it may, Karl Fischer and his youthful friends shouted lustily whenever a new idea crossed their minds and sang songs like "O old glorious College days" and "Filia hospitals." But they talked gently or even kept quiet when the romantic spell of a moon-lit night worked upon them. At last on the 4th of November 1901, Karl Fischer formally inaugurated the Wandervogel movement. The name, which literally means a wandering bird, was suggested to him by one of his school-mates. Some elderly people who were in sympathy with their ideals, kept them supplied with money, and what is more, took them under their protection against any persecution by society, home or school. The Wandervogel is not a *touring* organisation, as some people



A Favourite Haunt of the Wandervogels

might think. It is, as its very name implies, a *wandering* brotherhood of young men, who are, as it were, so many children of nature. Those who stood at the head of affairs were

called the Oberbacchanten (Latin, Vagans—a rambler.) Then followed the Burschen or youngsters. And the new recruits were styled Fuechse or Foxes. The whole thing was advertised by means of public lectures and pamphlets.



An old Wandervogel tells his story

Everything was perfectly unconventional about them. An air of freedom prevailed among the youths, who would at times look even wild. They deliberately imitated the life of the vagrant scholars of the Middle Ages, and even took up their vocabulary and mode of speaking. The Wandervogels did not care much about aesthetic observances, their chief passion being freedom in the lap of nature. And what they wanted above everything else was to be rid of the artificial rules of society life. They used to sing many songs, especially the old simple folk-songs of their country. And every song was sung to the accompaniment of the guitar, of which almost each one of the Wandervogels possessed one. These were mostly love-songs, songs based on some old legend perhaps, sometimes a ballad, a martial air, or commonplace folk-songs to be heard in the street, or even psalms from the Bible. Occasionally songs were sung of which nobody could possibly make any sense. And it also happened sometimes that at the sight of some beautiful piece of German landscape their hearts would be touched with feelings of

exalted patriotism and then they would sing in chorus—"O fatherland, how beautiful thou art with thy cornfields."

When the Wandervogels make an outing, their motto is to see as much of the country as possible and to travel as little by train as is practicable. When they start from a big town, they generally cover a short distance by rail early in the morning, just to avoid being held up too long in the city. During the small hours of a morning when most people are still asleep, you could sometimes hear individual Wandervogels with their customary tri-coloured band and in heavy boots stamp through the lonely streets towards the station. With a rough stick in hand and two flashing eyes in the head, their mutual salutation are neither "Good Morning" nor "Good Day", but always "Good Luck." They travel fourth class and sometimes start singing even in the waiting rooms



The Wandervogel Folk-dance

of the stations. Alighting from the train, once more they talk briefly over the day's programme, look at the map of the country they are going to explore, and fall to singing as they begin their march. After having wandered for three or four hours they set

themselves to rest a while on the hill-side or by a brook. Some are tired and go to sleep; others probably begin a sham fight; while the rest tell tales. Sometimes you could hear one of them say: "I can hardly get on with my father." When refreshed, they continue their march through fields and meadows till some rivulet or lake is reached and they plunge into it in a body. As the hour of lunch draws near, a small fire is made either in the wood or on a clean spot in the field for preparing the food. There must be water hard by. Some go to look for fuel, others fetch water, and



Washing the Plates after a Meal



A Wandervogel Folk-dance

some others unpack the bundles. The Wandervogels are pledged to the utmost simplicity of life. Ordinarily they prepare a kind of *KHIT-CHURI* from rice, sausage and wild fruits, which remains, as often as not, half-boiled, because they have not the patience to spend too much time on cooking. For desert they try to make a kind of pudding from some powder, etc., which generally remains quite watery. Afterwards some of them eat bread and butter. Lunch over, the pots and the plates are scraped and washed and they resume their

journey in high spirits. Normally they cover about 25 miles a day. And when the night falls, they sleep either out in the open or in the hay-stacks of some farmer or in some tents improvised for the occasion. Of late Wandervogel nests have also been set up in different parts of the country, where the wanderers may spend the night free of all charges. If they sleep out in the open, they make a fire, sit round it under the star-lit sky and tell ghost-stories and recollect old legends. Sometimes they sing individually to the accompaniment of the guitar or together in

chorus till one by one they fall asleep. So they wander for days and weeks together over hills and dales, through woods and meadows, and by lakes and streams; and when they return home after such an excursion, they often look quite wild and savage, but the spirit of youth and the love of nature shine forth from their eyes. It is not true that the Wandervogels never visit any towns. During holidays and vacations, it is a common sight to come across groups of Wandervogel youths in their characteristic costumes promenading the streets of such

historic towns as Hildesheim, Weimar, Munich, etc., visiting objects of interest and singing old folk-songs.

By the year 1903 the Wandervogel movement had spread over Germany and Switzerland, and local organizations were set up in most of the important centres. But this was also a year of crisis in the history of the movement. The membership increased by leaps and bounds, and a Wandervogel periodical was started. Among the new members were many who did not possess the wandering spirit of Karl Fischer and his followers, but were rather ease-loving and given to travelling mostly by rail in higher classes and putting up in rich hotels. Karl Fischer and his followers, therefore, seceded from these rich dilettante Wandervogels and eventually came to be known as the Old Wandervogels. And they have maintained

the Wandervogel movement that have both men and women members. And the women members belonging to these branches have also their characteristic costumes like the young men and grow their hair in long tresses.

Historically the Wandervogel is the oldest of any youth movement in Germany. The others youth movements are but its offshoots in one form or another. The Wandervogel has been called "the purest and at the same time the wildest protest" against the artificial social customs and the sharp class distinctions of the late nineteenth century. Be that as it may, its influence on German life and society has been phenomenal. We have seen that in the beginning the movement signified only "a return to nature." Still it is not easy to indicate what this influence of nature in the life of the Wandervogel exactly was or where it directly came in.

It was not certainly in the cooking of food or in the open air dance or even in the hardening of the body by means of free sallies. Probably it was, as a German writer observes, like a certain indistinct melody which remains unheard but which nevertheless pervades the whole being and rejuvenates it. Anyway, there is no gainsaying the fact that this new movement brought about a tremendous renaissance in the whole life of the German youth, as will be evidenced by the following two songs which the Wandervogels are never tired of singing during their week-end outings.



A Band of Wandervogels on the March

their tradition of simplicity of life up to this day. Some other offshoots have since sprung up from the parent stock with a distinct political complexion in certain cases. These latter have officers and soldiers as members who are even allowed to make political speeches on appropriate occasions. The Old Wandervogels have all to take the vow of purity and brotherhood and to shun smoking and drinking. They have no women members. But they encourage the latter to travel by themselves and offer them every facility in their power. But there are some branches of

I.

When we stride along side by side,
Singing the old songs,
Until the woods reecho,
Then we feel, the dawn has come,
And a new epoch marches with us.

One week of hammer-beating,
One week of stone-cutting
Leave us still with trembling veins ;
But none dares to complain,
For Sunday smiles on us so gloriously.

See the birchwoods and the green fields,
Which in an offering mood
Old mother earth holds up before us,
Giving them from her full hands,
That man may be her own.

Word and song and look and step,
As in the good old days of yore,
They will all go hand in hand,
Carrying with mirthsome frolic
Our own souls in their strong arms.



Wandervogel Youths Playing on the Guitar

II.

When the working-time is over
On Saturday all busy hands
Fit out after youthful fashion
For the gay wandering excursion.
Singing we go out of the small town,
The heart is free and the mind is light,
Boys on the left and girls on the right,
And I myself in the middle.

Ah! this is a delightful ramble,
Meadows and fields pass swiftly by,
One says gladly to the other:
Today, brother, we are free.
The little town lies already behind us,
And we wander with a light heart on and on.
Boys on the left and girls on the right,
And I myself in the middle.

We sing and we play in groups,
And rest in the cool shades of the woods,
And in the bright-moon light
We wander back to our homes.
Singing we come back to the small town,
Our heart is free and our mind is light,
Boys on the left and girls on the right,
And I myself in the middle.

It may be asserted without any fear of contradiction that the Wandervogels have restored to their proper place the old folk-songs which were all but forgotten. Of course, a few of them used to be sung always by primary school children and possibly on that account the general public thought it beneath its dignity to take any notice of them. It must be said to the credit of the Wandervogels, however, that they have popularised these folk-songs among all classes of the people to an extent unknown before. And the result is seen in these popular folk-songs forming a part of the University curriculum on German literature to-day.



Wandervogel Girls Engaged in Cooking

The profound love of simplicity and of natural beauty which is such a marked feature of the Wandervogel movement has led to important results in other directions as well. In collaboration with the members

of other contemporary youth movements the Wandervogels began to "stage" in their own way upon the public places the mystery plays of the Middle Ages and the carnival plays of Hans Sachs. Their success was immediate. The masses flocked enthusiastically to such performances. Not only did it mean a revival of the old religious plays but the modern theatre also had to adopt itself to some extent to its requirements in order to be able to meet halfway the newly-created tastes of the theatre-going public.

There are now several Wandervogel periodicals and it is quite safe to say that a considerable literature has grown up round



A Typical Wandervogel Nest

this movement by now. The various Youth movements in Germany have given rise to a distinct school of poetry of which the mouth-pieces are Hermann Loens, Waldemar Bonsels, Stefan George and Frank Werfel.

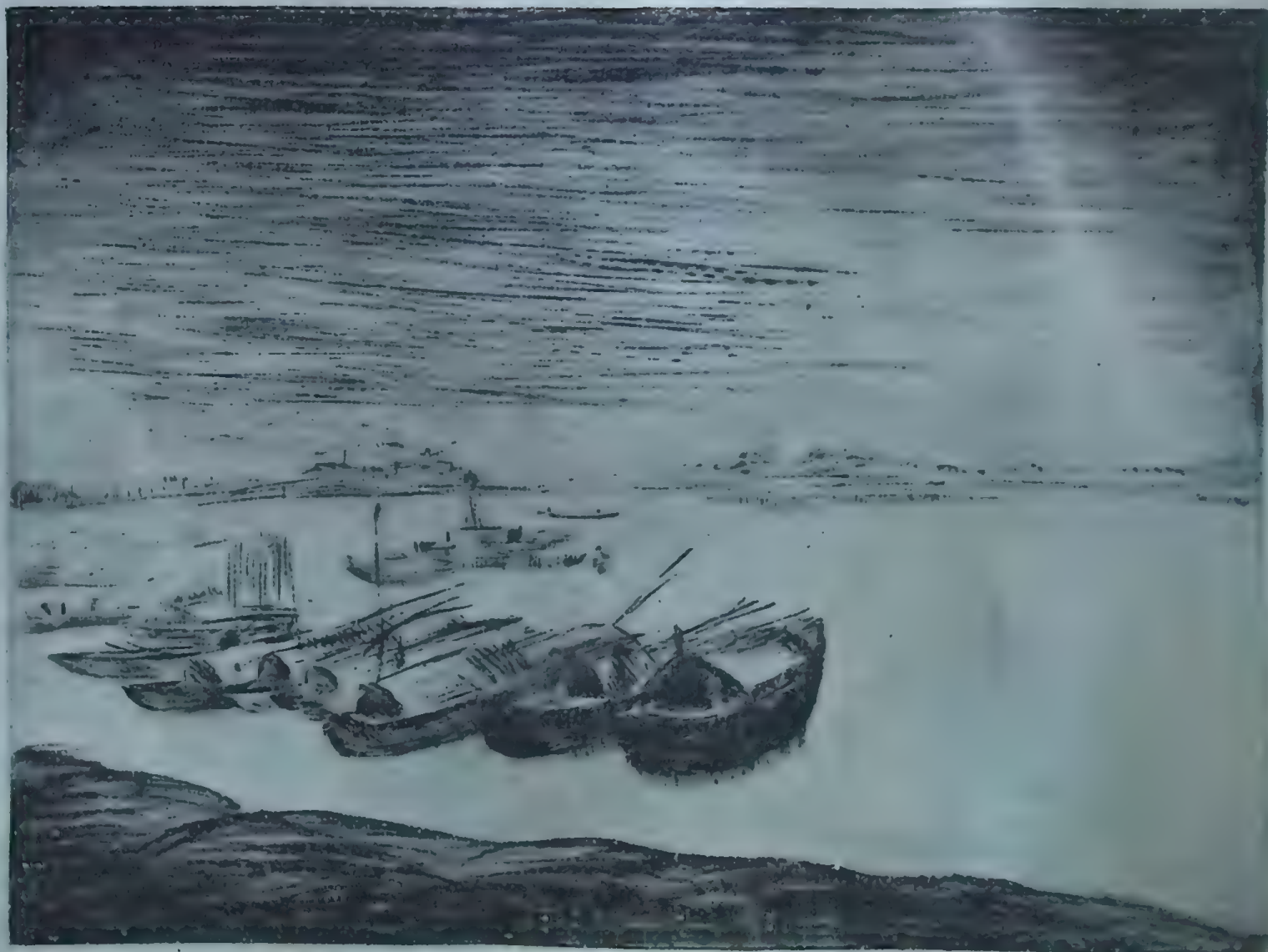


Retiring to rest in a Hay-loft

The first of these is known chiefly as a Wandervogel poet.

Exception has been taken to the circumstance that the Wandervogels are not always properly dressed; that they often bathe naked and are by no means better clothed when after a bath they bask in the sunshine on the hill-side or on the brink of a stream. Gustav Wyneken, one of the modern Wandervogel leaders, has given a decisive reply to these objections. Referring to the ancient Greeks, he quotes from Gerhart Hauptmann the well-known words:—"From the grounds of the stadium sprouted forth quite naked the athletic stocks of a godly and intellectual race." Then he goes on to say:

"Nothing protects the ugliness of the race so effectively and makes for hiding this ugliness so well as the way in which the European now completely covers his body. But nothing can lead to the physical growth of the race so quickly as habitually keeping the body naked. In the education of children this nakedness must be made to play quite an important part. Youths



THE GANGES BY MOONLIGHT
By Mr. Mukul De

must see each other's body and compare notes ; and they must in this way develop a new organ to appreciate the beauty as well as the defects of the physique. They must learn to take pride in their own health. This will be the safest guarantee against dissipation and will insure self-respect.

We no longer know any nakedness except undressing and this again is strongly associated with sexual ideas. This must be done away with. To fight shy of the naked body is the great bane of our civilisation. It is not the eyes but the souls of our youths that we have got to protect."

AN INDIAN PAINTER-ENGRAVER

By PROF. SUNITI KUMAR CHATTERJI

(Calcutta University).

JUST a few weeks ago has returned home to India after eight years of sojourn in Europe a young Indian artist whose work and achievement are as remarkable as they are significant of a real advance of art among Indians. Mukul Chandra Dey, born in 1895, is just thirty-two, and he has had quite a notable career. He was trained at the Santiniketan School of Rabindranath Tagore, and there he developed his artistic powers, and working both at Santiniketan, and at Calcutta under Abanindranath Tagore, the inaugurator of the new Indian School of Painting, he found himself as an artist, and early gave great promise. His water-colours in the new revived style of Indian art showed a force and a tenderness which are entirely his own in the treatment of Indian subjects,—romantic themes from Sanskrit and Bengali poetry as well as scenes from the everyday life of the people—episodes from the Krishna legend and from the mystic poetry as well as the love poems of Rabindranath Tagore, and *genre* pictures from Hindu domestic life and from the life of the primitive Santal people of West Bengal, colonies of whom are to be found round about the school of Santiniketan where he spent his boyhood and early youth. At several annual exhibitions of the Indian Society of Oriental Art where the work of the artists of the New Indian School is shown from year to year, Mukul Dey's pictures were easily among the more virile and powerful and sincere of the exhibits, and he acquired quite a distinction in the rather restricted circle of artists we have in this part of India, and lovers of Indian Art interested in the progress of the new school came to know him. The present writer

remembers vividly at least three of his miniature water-colours—one of Radha and Krishna, another of an early morning bathing scene on the Ganges depicting some Indian girls and an old Indian lady, and a third one of a girl in ancient Indian dress waiting for her lover illustrating the lines of Rabindranath from the *Gitanjali*—"Light, Oh where is the light? Kindle it with the burning fire of desire!" Quite a number of his pictures have found appreciative buyers, and several have been reproduced in the Bengali *Prabasi*, in the *Modern Review* and in other journals from 1911 onwards. Then there were his charming sketches of Santal life.

Mukul Dey was fortunate in accompanying the poet to Japan during the latter's visit to that country in the year 1916. This visit was of very great importance in his artistic life. Trained in the ideas and methods of the revived Indian School, he could come face to face with the artistic life of Japan, which through the endeavours of the Nippon Bijitsuin Society had emerged from a period of cold neglect into one of renewed and vigorous life and activity. Japan like India had neglected her own ancient art. The intoxication of Western civilisation which seized the heart and the brain of Japan when the thought and the culture world of the West poured into the country as an overwhelming flood as soon as Japan was opened up to the world, in a way clouded Japan's vision for some decades and prevented her from realising the true greatness of her national art, based as it was on that of China and largely also (although in a rather distant way) on that of India. As it has happened in India, it was the curiosity and the better trained artistic sense of

Europe and America that discovered the abiding worth of Japanese and Chinese art as a great heritage of man, and the famous American art critic and collector Fenellosa began to collect in Japan specimens of Japanese and Chinese art, some of the choicest examples of which could thus be easily secured for the Boston and other Museums of America, at a time when Japan was treating them with contempt as useless lumber, not having learned as yet their supreme value. It was at this time, in the nineties, that a Japanese art lover and writer, Kakuzo Okakura, a name to be ever remembered with honour in the history of the cultural revival of Asia, was Fenellosa's friend and collaborator in the study and rescue from neglect of Japanese and Chinese art. He sought to rouse the national consciousness of his people to an understanding of their art, and in 1897 founded the Nippon Bijitsuin which by training artists along the traditional Japanese lines and by holding exhibitions sought to preserve for Japan her soul in this matter. This society has been instrumental in doing a great service to the people of Japan, and incidentally also to the people of other Asiatic countries. Kakuzo Okakura and the Nippon Bijitsuin had something to do with the artistic revival of India by giving the latter country a direct object lesson, and Okakura was a friend of and an honoured guest in the Tagore family of Calcutta which became the centre of this revival. Sister Nivedita, that selfless spirit of service to the cause of India, was an enthusiastic supporter of this new movement in India of which Japan in the Nippon Bijitsuin gave an exemplar to the whole of Asia. Bijitsuin artists like Yokoyama Taikwan, K. Arai, Shunso Hishida, Shimamura Kwanzan and others came to India, after the Indian movement had been well-established and was gaining in strength, and these artists studied the Ajanta frescoes and other ancient relics of Indian art, and worked in some cases with the new school inspired by Tagore,—the charm of Hindu mythology and romance very often seizing their imagination and inducing them to make experiments at painting Indian pictures, and some of their experiments in spite of their unavoidable Japanese quality which added a certain quaintness and sincerity were decidedly remarkable. The Japanese artists were thus in direct touch with the Indian movement, and this extension of the range of their artistic experience was apparently

of help in broadbasing and strengthening the work of the Bijitsuin which they had taken up. It was necessary for some Indian artists to go and see what was being done in Japan, and in this way receive a sort of reflex impetus, and Mukul Dey was the first Indian artist who was privileged to see with his own eyes the new Japanese revival that was an active force in the artistic life of Japan. Several years later, another Indian artist, the greatest of the pupils of Abanindra Nath Tagore, namely, Nandalal Bose, a personality in art who, the present writer is convinced, ranks with the greatest in the history of the art of the world, had the privilege of the same experience when he too accompanied Rabindranath in his third visit to Japan in 1924. Mukul Dey worked for some time with Taikwan and Kwanzan, two of the greatest members of the Bijitsuin group. This experience was of the nature of a sustainer and a strengthener of his own powers, and it made him surer of himself as a draughtsman. Mukul Dey's work was very much appreciated in Japan. After visiting Japan he went to America, and it is here he learned the art of etching, in which he has now attained such mastery. In America his studies were quite fruitful and his talent was recognised by his being made a Member of the Chicago Society of Etchers, and he is the only Indian to receive this distinction so far. After his return to Calcutta he exhibited some of his etchings, his whole output being sold off in a short time. Some of his pictures were very fine. In addition to some portraits, notably of Rabindranath Tagore, he had a few exquisite studies of Indian womanhood and groups of Santal types, which evoked general admiration.

Mukul Dey was not content to remain in the path which was already well-beaten by the feet of too many pilgrims in the sacred land of Art in India—namely, that of romantic poetising and idealising of the life around. His sketches had showed a robust hand which chafed under the restraint of what would seem to curb it and draw it back to the finical. In the midst of his experiments he soon found what his vigorous brush could do. He realised his powers in executing convincing sketches in bold strokes, and found in the execution of portraits a most characteristic expression of his genius. He sketched a number of telling portraits in pencil from single sittings, and in 1917 he published his well-known *Twelve Portraits*

of twelve of the living great men of Bengal—Rabindranath Tagore, Jagadish Chandra Bose, Praphulla Chandra Ray, Bipin Chandra Pal, Asutosh Mookerjee, Motilal Ghosh, Gooroodass Banerjee, Brajendranath Seal, Abanindranath Tagore, Ramananda Chatterjee, Surendranath Banerjee and Lord Sinha—with an introduction from Sir John Woodroffe. This portfolio of portraits has for some time been out of print and it at once established what a dashing force and vitality as well as a telling sureness of hand and eye for character he had. Many years ago a similar album of pencil portraits of members of the Tagore family by the late Jyotirindranath Tagore, the third elder brother of Rabindranath, was published from England with an introduction by William Rothenstein the artist: and the harmony of contrast between the spirits and the styles of these two great Bengali artists we can feel at once. There is a certain nervous vigour and elegance about the lines of Jyotirindranath which seem to caress the portraits of his subjects, who are all near and dear to him and whom he seems to coax to make a self-revelation to him in the midst of the family circle—these family portraits seem never to have been intended for publication. This is quite different from the broad and strong sweep of Mukul Dey's pencil, seeking to catch the character of the man who in his own sphere had made his mark in life and stands out before the whole world. And yet the two groups of portraits are singularly successful, and are like twin groups, in their fidelity and in their convincing qualities as being the true representations of the inner being the persons.

This trait of his artistic genius Mukul Dey seems to have developed to the fullest, and judging from some of his recent etched portraits one cannot but fail to feel a sort of enthusiasm at the sure hand of a master with which he just with a few telling strokes, has given us the entire man, in his etchings of Einstein, and W.W. Pearson, for instance. One would feel confident that given the opportunity we would be sure to have in this first etcher of our country one of the eminence of an Anders Zorn in this department of art—at least in the portrait line.

After a short spell of work in Calcutta, Mr. Dey went on a long visit to the cave temples of Ajanta, Ellora, Nasik, and Bagh, studying the ancient paintings and other

artistic remains there. He spent some time copying the frescoes at Ajanta and at Bagh, and to him we owe the first sketches of the unique frescoes at the latter place, which were later on copied by Nandalal Bose, Asit Kumar Haldar, Surendranath Kar, A. B. Bhonsle, B.A. Apte, M. A. Bhand and V. B. Jagtap at the instance of the Gwalior Durbar, and these copies have since been published by the India Society of London. Mukul Dey's copy of the famous group of the Mother and Child at Ajanta makes the mystery and the religious background of this great picture come home to us deeply by the inclusion of the colossal standing figure of the Buddha which forms part of the entire composition. This picture he has published is the frontispiece to his well-known book on Ajanta, *My Pilgrimage to Ajanta and Bagh* (London 1925), and Lawrence Binyon, who has written an introduction to this book, draws our attention to the value of the picture. This book of Mukul Dey's on Ajanta and Bagh forms a popular and extremely readable work on these far-famed cave temples and their paintings, and a special value of their work is the large number of reproductions of the Ajanta paintings, making it an extremely useful and convenient handbook.

January, 1920, found Mukul Dey in England, where he had been staying for the last eight years. Here he worked in the Slade School of Art and at South Kensington. In 1922 he won the diploma of the Royal College of Art, with the first prize in tempera painting and in engraving. These are distinctions won for the first time by an Indian in the person of Mukul Dey. The Royal Academy accepted his paintings in tempera for their annual exhibitions for 1922 and 1923.

Mukul Dey's period of study and work in London was not a smooth and easy one. Staying in London and working in his vocation was not exactly a bed of roses for a struggling young artist, and the greater part of these eight years were years of hard struggle for him. During this period of hard work he had executed a portrait sketch of the late W. W. Pearson of hallowed memory, teacher at Santiniketan, and the relations of Mr. Pearson offered him a handsome price for it, but Mukul Dey would never hear of taking money for a picture of one who loved India and the Santiniketan School as his very own and gave his best to the country he chose for his love and

service ; and at that time Mr. Dey was far from being in easy circumstances financially. At the Wembley Exhibition he received a commission to decorate a portion of the Indian Pavilion, and he executed his decorations in a strikingly original way which greatly helped him to be accepted as an artist of repute.

For a while he set up as an artist in London with a studio in Knightsbridge, working at his etchings and his paintings, and participating in the artistic life of London, with the friendship of a number of artists of distinction in the metropolis.

In October 1927, shortly before his return home to India, he held an exhibition of his etchings and drawings at his own studio, which was a great success. The little list of his works had an appreciative foreword by Campbell Dodgson, keeper of Prints and Drawings in the British Museum, who speaks of his mastery over the technique of the dyypoint with his skill in wielding pencil and brush, and says that he "reveals with what sensitive and delicate lines he has interpreted on copper romantic legends and mystical subjects from Indian poetry and religion." Mukul Dey's great picture, *The Tree of Life*, is an acknowledged masterpiece in the etcher's art, and this picture, reproduced in the present number of the *Modern Review*, is something unique in the complexity of its mystico-religious suggestions, in its remini-

scences of the great art of Ajanta and of medieval Rajput India, in the subtlety of its composition, and in the supreme mastery over technique in its execution. His other work also demonstrates his power as an etcher. The British Museum has bought a complete set of his engravings available for its collection, and at the command of their Majesties the King Emperor and the Queen Empress, Mr. Dey had sent his engravings and his pictures for their inspection at the Buckingham Palace, and their interest in his work has indeed been a great honour and an encouragement for him.

Mukul Dey is now back in Calcutta. He intends to introduce the art of etching and to teach it specially in India, and at a considerable expense he has brought with him the necessary outfit for an etcher's studio. He wants only the opportunity to work and to teach, and thus to stay on in his native country and to be of service to it. His qualifications and his achievement certainly deserve support from all quarters, whether from Government or from private patrons of art. He has come back with many projects, and is full of enthusiasm. Should not there be some response in his own mother-land, to take the service he proffers, and to make it possible for him to help to enable our country to achieve a unique distinction in the domain of art ?

VIRIYA

VIRIYENA DUKKHAN ACCETI

Sorrow Ceaseth By Exertion

By SILACARA

"Would I were strong as Hercules,"
A weak one weakly cried,
As, from the couch whereon he lay,
With his free and manly stride
He saw the Hero pass his way—
Such a hero ; such shoulders wide !
"Well wished !!" said Hercules who heard,
"But 'twas not with a plaintive song
That I earned those brawny limbs and thews,
And the strengths that to them belong :
I slew a lion, I tamed a bull ;
Struggled, so am I strong !"

—From the *British Buddhist*.

SONG

By MARIE DE L. WELCH

What shall we remember when we are old ?
What shall we remember even when we are
wise ?

Softly, softly we shall remember
Love and Love's mouth and love's eyes.

What shall we remember more beautifully than
wisdom ?

What shall we remember in our cold years ?

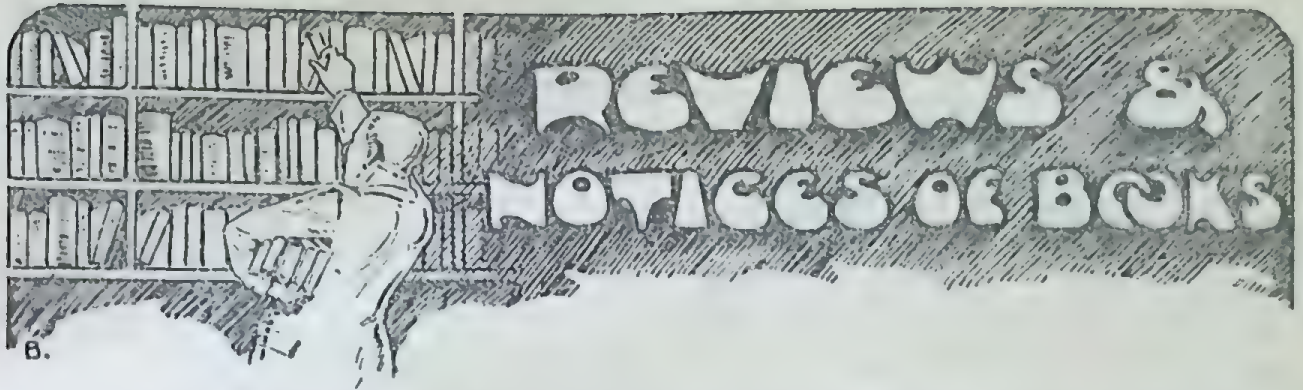
What shall remember, we shall remember
Love and love's laughter and love's tears.

What shall we remember when we are lost in
quietness ?

What shall we remember ? What shall be
keeping ?

We shall remember, forever, forever
Love and love's sigh and love's sleeping,

—From the *Nation*.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE VEDANTA PHILOSOPHY: By Sridhara Majumdar, M. A. Published by Surendranath Bhattacharya Prof. of Sanskrit, B. N. College, Bankipore (with two portraits). Pp. 26+770+XXIV. Price Rs. 5.

The book contains (i) The original Sutras of the Brahma Sutra, (ii) Meanings of the words in the Sutras in English and (iii) English explanations with quotations from Upanishads, Bhagavad Gita and other books.

The exposition is mainly based on the commentary of Nimbarkacharya, the Vaishnava theologian, who flourished about 800 years ago. He composed the Vedanta-parijata-Saurabha, in which he expounded the Brahma-Sutras from the standpoint of Dvaitadvaita द्वाैतदैत, i.e., dualistic monism. His philosophy has thus been summarised in the 'Foreword' to the book under review by Professor Kokileswar Sastri:—

"In this school Brahman is regarded as both the efficient and material cause of the universe. Brahman is both Nirguna and Saguna, as it is not exhausted in the Creation, but also transcends it. The universe is not, according to this view, unreal or illusory but is a true manifestation or Parinama of Brahman....The present state of its existence is not self-sufficient and...it has no separate existence from Brahman. The universe is both identical with, as well as different from Brahman, even as a wave or bubble is the same as, and at the same time different from, water. The individual souls are parts of the Supreme Being and are controlled by it. The emancipation lies in realising the true nature of the spirit and it is attainable by true devotion or Bhakti. The individuality जीवत्व of the finite self is not dissolved even in the state of Mukti" (vide also R. G. Bhandarkar's Vaisnavism, Saivism and Minor Religious Systems, pp. 62-66; and the History

of the Vedanta Philosophy by Prajnanananda Sarasvati, in Bengali. Vol 1., pp. 375—390).

The Vedanta Philosophy as expounded by Nimbarka is worth studying; but it has been much neglected. It is now hoped that the publication of this book will facilitate the study of the subject.

Our author's exposition is clear and at the same time brief. The book should be widely read.

There is, in English, no other book on the subject. Bengali readers are referred to Tarakisore Sarma Chowdhury's Vedanta Philosophy with the Sanskrit Text and translation of the Nimbarka Bhashya. (ব্রহ্মবিদ্যা; তৃতীয় খণ্ড। ঐ নিম্বাৰ্কাচাৰ্য্য কৃত ভাষ্য ও অনুবাদ সহ বেদান্ত দৰ্শন)

AITAREYA-UPANISHAD: By Swami Sharvananda. Published by the Ramakrishna Math, Mylapore, Madras. Pp. 43. Price six annas.

It contains Sanskrit Text, paraphrase with word-for-word, literal translation, English reading and comments.

The principal part of the Upanishad is iii. 1 (pp. 37-43) but the translator has, it seems to us, failed to catch the meaning of the Rishi. According to him (कतरः) Katarah (iii.1.1) means "of what kind",

whereas its literal meaning, as well as the meaning here is "which of the two?" Consequently the first two mantras have been mistranslated. His Translation is:—

"Who is this Atman whom we worship? What is that Atman by which (man) sees form, hears sound, perceives smells, utters speech, and knows the tasteful and also the distasteful. What is the heart is the same as mind. The consciousness..... attachment,—all these are (but different) names of the consciousness".

The correct translation seems to be:—

"Who is this whom we worship as the self? Which of the two is that self? (Is it that) by which one sees form.....(Or is it that) which is

this heart and mind, i.e., consciousness.....desire and will? (The answer is)—All these are, indeed, names of consciousness."

SHRIMAD BHAGAWAD GITA : A STUDY : By S. D. Budhiraja, M.A., LL. B., Chief Judge, Kashmir. Published by Ganesh & Co., Madras. Pp. 540. Price not known.

It is a scholarly publication; the plan on which it is written is excellent and the introduction is masterly. In the introduction (pp. 1-69) the author discusses the following subjects: (i) The Gita and the Samkhya, (ii) The Gita and Patanjali's Yoga-Sutras, (iii) The Gita and the Early Buddhism, (iv) Are there any interpolations in the Gita? (v) The Gita and the Upanishads, (vi) The Gita and Saivism, (vii) The Gita and Bhakti and (viii) A Bird's-eye-view of the Gita thought.

It is followed by the Text, (in Devanagiri character) and a literal translation of the Gita. Throughout the book there are profuse and scholarly notes. The principal feature of the book is that the author has taken a comparative view of the whole subject. To elucidate the subject he has quoted largely from the Buddhist canonical scriptures and also from the Upanishads, Aranyakas, Brahmanas and the Rigveda Samhita, as well as from the Samkhya and the Yoga Philosophy.

One may or may not accept all the conclusions of the author but no Gita-student should be without a copy of Budhiraja's edition.

The get-up of the book is excellent.

THE REALM OF ESSENCE : By George Santayana. Published this year by Constable and Company (Indian Agents, Oxford University Press). Pp. XXIII+183. Price 12 shillings.

Realism is gaining force in the philosophic world. It is represented in England principally by G. E. Moore, Russell and Whitehead; and in the continent by Meinong and Husserl. In America it is associated with the Six and the Seven. The Six are Holt, Marvin, Montague, Perry, Pitkin and Spaulding. Their co-operative studies were published in 1912 under the name "The New Realism". The Seven are Drake, Lovejoy, Pratt, Rogers, Sellars, Strong, with Santayana as their guiding spirit. Their co-operative study in the problem of knowledge was embodied in a book published in 1920 under the name "Essays in Critical Realism". In this book Santayana has given "Three Proofs of Realism." The principal feature of critical Realism is the doctrine of essence formulated by Santayana and accepted and elaborated by others. Santayana has himself developed this theory in his "Scepticism and Animal Faith" (1923). It is now further developed in the book under review.

There are three types of realistic views of perception. According to one there are three elements in perception; according to another two elements and according to the third there is only one element. Critical Realism belongs to the first type, its three elements being (i) the subject, (ii) the object and (iii) the data. The data are not the mental states of the perceiver; nor are they the physical objects or any selection from or aspect of these objects. They are character-complexes taken to be the characteristics of the existing outer objects. These character-complexes have been called "Essences" by Santayana. By these

essences we know what the objects *do* as distinguished from what they *are*. The objects themselves do not get within our consciousness. Their existence is their own affair—private and incommunicable. In the book under review there is a valuable preface called "Preface to Realms of Beings" in which the author has described, "The Realm of Matter," "The Realm of Essence," "The Realm of Spirit" and "The Realm of Truth." Then he elaborates and develops the theory of essence in eleven chapters. The subjects discussed in these chapters are (i) Various Approaches to Essence, (ii) The Being Proper to Essences, (iii) Adventitious Aspects of Essence (iv) Pure Being, (v) Complex Essences, (vi) Implications, (vii) The Basis of Dialectic, (viii) Essences as Terms, (ix) Instances of Essences, (x) Essences all Primary and (xi) Comparison with some Kindred Doctrines.

In the 'Postscript' the author writes—"Three recent descriptions of the realm of essence, one English, one German and one French, lie at this moment before me. Perhaps a brief report of them may serve to convince the reader that in all this I am not dreaming alone, but that on the contrary, I am introducing him to an eternal background of reality, which all minds when they are truly awake, find themselves considering together" (p 169). The authors referred to are A. N. Whitehead of England, Edmund Husserl of Germany and Rene Guenon of France. He gives a short description of the views of these thinkers and finds therein corroborations of his own views.

Those who wish to know the trend of contemporary epistemology should read carefully the "Essays in Critical Realism" (1920), Santayana's "Scepticism and Animal Faith" (1923) and "The Realm of Essence" (1928).

We may not accept the conclusions arrived at in these books but we cannot ignore them. In speaking of the "New Realism" of the Six, Bosanquet once wrote, "They strike me as better informed outside philosophy than in it" (*The Distinction between Mind and its Objects* 1913, p. 11) and tried to ignore them. But a change came over him and he could then ignore neither the New Realism of the Six, which he meant to do, nor the critical Realisms of the Seven. He elaborately discussed these theories in 1921 in "The meeting of Extremes in contemporary philosophy." These realists may or may not gain adherents but they are sure to gain attention. For years to come Realism will be a central topic of discussion. Santayana is a voluminous writer and his style and treatment are charming. He is a literary artist and philosophical critic of poetry (vide his "Interpretations of Poetry and Religion, Three Philosophical Poets and his Essay on Shelley in his *Winds of Doctrine*). He is a poet also and his poems have been much admired. He is the author of the *Sense of Beauty, a book on Aesthetic, "Egotism in German Philosophy, The Unknowable, "Platonism and the Spiritual Life" Soliloquies in England* and the *Dialogues in the Limbo*. He has written delightful books on contemporary philosophy (vide his *Winds of Doctrine and Character and Opinion in the U. S.*) He has popularly but philosophically described the phases of human progress in his "Life of Reason" (five

volumes). Whatever he writes is brilliant, delightful and worth reading.

One wonders why such a powerful writer has not exercised so much influence as he is expected to have done. In accounting for this fact Arthur Kenyon Rogers, writes :—

"George Santayana's lack of influence in proportion to the weight of his contribution to philosophical sanity and clarity, perhaps due in part to the academic distrust of literary gifts, is also not unconnected with a tone of condescension which he is apt to adopt toward competing views, as calling rather for indulgence than for serious argument. In consequence his work is more impressive as an imaginative picture of a certain outlook on the spiritual life of man, than for its explicit dialectical grounding" (English and American Philosophy Since 1800: p. 351). It may be remarked here that these remarks were written in 1923 and Santayana's latest book *The Realm of Essence* has been published this year (1928). This book is not only artistic but also rigorously dialectic.

MAHES CHANDRA GHOSH

THE BAGH CAVES IN THE GWALIOR STATE ;
Published by the India Society in co-operation with the Department of Archaeology, Gwalior, for His late Highness Maharaja Sir Madhav Rao Sindhia Alijah Bahadur, G.C.S.I., G.C.V.O., G.B.E., etc. with text by Sir John Marshall, M.B., Garde, Dr. J. Ph. Vogel, E. B. Havell, Dr. James H. Cousins, together with a Foreword by Laurence Binyon.

The publication of this book has removed a long-felt want. The India Society's method of publishing a collection of short essays on each subject by eminent authorities is hardly satisfying enough either to the student of Archaeology or to the art-lover, in the way that monographs are, inasmuch as much ground is trod over and over again and other parts are hardly touched. But all the same, a great deal of information is given and the subjects dealt with by Sir John Marshall, M.B., Garde and Dr. J. Ph. Vogel are of great interest. The illustrations, diagrams, and reproductions in colour are excellent and of immense value. The general printing and get-up of the book are of a high standard. In all, the India Society is to be congratulated on this publication.

K. N. C.

A SHORT HISTORY OF MARRIAGE : *By Edward Westermarck Macmillan and Co. 1926. Price. 10s. 6d.*

This small volume is based on the fifth edition of Prof. Westermarck's famous History of Marriage but in no sense is it to be regarded as its abridged edition. It is an independent work dealing with marriage as a social institution though incorporating many of the arguments found in the larger work. To Prof. Westermarck, more than any one else, belongs the credit of bringing the study of the institution of marriage to its present scientific level. His greatest defect, namely want of a firsthand acquaintance with primitive people, he has greatly removed by his important investigations on the social and religious rites of the Moroccan people, among

whom he has spent the greater part of the last decade. This newer outlook, also helped by the researches of Baldwin Spencer, Rivers and others, is responsible for the much more reasonable and correct attitude that he has taken with regard to the question of the origin of marriage, though in its main features, it remains essentially what it was in his first edition. Coming as it does from such a distinguished scholar and so admirably written, we have no doubt that the present volume will prove eminently suitable as a text-book for students of sociology and anthropology in our universities.

SOCIOLOGY : *By Ramgopal, Bar-at-law and G. R. Josyer, M.A. Bangalore. 1926. Price Rs. 2.*

This is supposed to be a sort of introduction to sociology and in the words of the authors "it throws a light on the origin, development and decay of Societies" (p. 1). In spite however of the good opinion of the authors of their own work, as well as those they have enclosed, including those of the Vice-Chancellors of the Calcutta and Andhra Universities, we are forced to remark that the authors are not acquainted with up-to-date literature on the subject. Their knowledge of the origin and development of human society does not evidently extend beyond the writings of Herbert Spencer and Morgan, for they still believe in the original stage of promiscuity from which modern institutions are supposed to have developed by natural selection (pp. 86-87). On going through the book we are convinced that instead of attempting to write the present volume which they regard as "the book for the millions", the authors should have taken a course in the subject themselves, and they could not have done better than by beginning with Prof. Westermarck's work reviewed above.

B. G

TEACHERS OF INDIA : *By C. A. Kincaid, C.V.O., I.C.S., Officer de L' Instruction Publique, Published by Oxford University Press. 1927.*

India has produced many teachers from the earliest times, who should have a place in the history of Indian thought. In the book under review, Mr. Kincaid treats of some of the teachers of mediaeval and modern India, "who although they led strictly religious lives, yet played, unknown to themselves, a great part in the History of India." It is strange that though Mr. Kincaid has sketched the careers of the Maratha saints, of Kabir, of the Sikh gurus and of the Gujarat poets—Mirabai and Narsinh Mehta, yet he leaves alone Bengal. Though he writes about the saints and poets of the Deccan, Northern India and Gujarat of mediaeval India, he omits Bengal and her poets like Vidyapati and Chandidas, and her saints like Chaitanya, and Rup and Sanatan. He must be a bold man who would deny the great influence exercised by Chaitanya on the religious life of India of the Middle Ages. One can safely rank him with Kabir, Nanak, Tukaram and other saints of this period. Mr. Kincaid would have done well to include a sketch of the Bengal Saint Chaitanya.

Again, though Mr. Kincaid treats of the Sikh gurus, he does not take his materials from the original Sikh scriptures. He takes Mr. Macauliffe's *The Sikh Religion* as his authority. He does not

seem familiar with the original Gujarati songs of Mirabai and Narsinh Mehta, but takes help from 'a most valuable work' *Milestones in Gujarati Literature*. As for Kabir also, he does not rely on the Hindi verses of Kabir, but on Mahipati's *Bhaktarajya* and the introduction to Kabir's poems by Rabindranath Tagore. Thus in all these cases, Mr. Kincaid does not rely on original sources, but on second-hand information. As a scholar he should have read the verses and songs of these saints in their original, as in the case of *Bhaktarajya* he says that he has "repeatedly read it in the original Marathi."

In speaking of Keshab Chandra Sen, Mr. Kincaid says that his "family claimed descent from the ancient Sen Rajas, semi-mythical monarchs, who ruled at the time of Alexander the Great." We wonder from where Mr. Kincaid got hold of this curious information. It is really news to us to learn that Keshab Chandra Sen's family claimed descent from the ancient Sen Rajas. We do not know of any Sen king ruling at the time of Alexander the Great.

Mr. Kincaid also says: "In 1870 Keshab Chandra Sen resolved to go, as Ram Mohun Ray had done, to England." But he does not mention that the idea came from Lord Lawrence, who was a great patron of Keshab Chandra Sen, and who had been greatly impressed by his lecture on, 'Jesus Christ, Europe and Asia'. So Lord Lawrence helped him while he was in England. Mr. Kincaid himself says: "Lord Lawrence was by that time in retirement in England and helped Keshab as well as he could."

The book will prove useful to those Westerners who want to know something about the teachers of India in the Middle Ages. The get-up and printing of the book is excellent.

PHANINDRANATH BOSE

BENGALI SELF-TAUGHT by the Natural Method with Phonetic Pronunciation: By Professor Suniti Kumar Chatterji, M.A. (Calcutta), D. Lit. (London). Crown 8vo. 200 pp. Cloth, 4s. net, Blue wrapper 3s. net. E. Marlborough & Co. Ltd., 51 and 52, Old Bailey, London, E.C.4.

Marlborough's "self-taught" books are meant, first, for tourists and travellers, and then also for students. The present work is also meant for the same two classes of people. Hence the author says in his preface:

"Bengali may be said to be the most important language in India after Hindustani (Hindi or Urdu). Although it is confined to the province of Bengal and certain contiguous tracts, the literary and cultural influence exerted by Bengali on the other languages of India during recent years has been quite remarkable. Apart from the ancient and mediæval literatures of India in Sanskrit, Pali, Old Tamil, and Early Hindi dialects, Bengali has the largest and most original literature of any Modern Indian language: and it counts among its votaries numerous poets, novelists, and other writers, of whom one, Rabindranath Tagore, has become a world-figure in literature.

"The commercial value of the language is increasing more and more: Bengal is the land which has monopolised the production of jute, and its foreign trade both export and import is quite extensive. As a language spoken by some 49

millions of people—nearly one-sixth of the population of India—its importance in administration can be well imagined.

"Like many other languages, both in India and outside India, Bengali has two forms, one literary, the other spoken. Most grammars and handbooks of Bengali following traditions which were current fifty years ago take notice only of the literary speech, ignoring the colloquial as spoken in everyday life by even the most cultured classes. The result of this has frequently been ridiculous—at the expense of the foreign student or learner of Bengali—who would quite unwittingly overwhelm an illiterate villager or servant with a highly Sanskritised and archaic Bengali, in a strong foreign accent, which would make the latter only stare. To learn to speak colloquial Bengali has as a consequence remained a difficult task, to be achieved by long years of personal observation and practice, with very little help from a printed grammar; and most foreigners have to be content with a smattering of "bazaar Hindustani," which, of course, generally goes a long way in any part of Aryan-speaking India. In the present work, the colloquial side has been constantly kept in view: and in the conversations, colloquial forms alone have been employed. The literary forms, however, are necessary for reading the language and for properly understanding the phonetic and other changes in the colloquial, and as such these have not been ignored, but have been given their proper place in the grammar."

Professor Chatterji is the author of the standard work on "The Origin and Development of the Bengali Language" and his present work is an excellent one. Those who want to learn Bengali may well begin by mastering this book.

GROWTH OF THE INDIAN CONSTITUTION: By N. N. Ghosh, M.A., L.T., History Department, Ewing Christian College, Allahabad. The Hindi Press, Allahabad. Crown 8vo., pp. X+119. Cloth. Re. 1.

In this small book the author states clearly and concisely the growth of the Indian constitution, such as it is, from the days of the East India Company to the passing of the Government of India Act, 1919, by which the Montagu-Chelmsford Reforms were given effect to. He recognises that "we have not yet a Constitutional Government in the true sense of the term." His book is meant to be purely informative, and he has not therefore indulged in criticism. It will serve the purpose he has in view.

The printing is clear and neat.

THE FOUNDATIONS OF NATIONAL PROGRESS: A scheme of constructive work for an Indian Province With an Introduction by the Rt. Hon'ble Baron Sinha of Raipur, P.C., K.C. By J. N. Gupta, M.A., C.I.E., I.M.S. The Elm Press, 63, Beadon Street, Calcutta. Price not mentioned. Demy 8vo. Pp. 282+XVII. Cloth, gilt letters.

So far as "high politics" is concerned, many persons, ourselves included, will not endorse all the opinions expressed in this book. But the main theme of the work is not "high politics." The author deals mainly with what ought to be done to make Bengal progressive in health and sanitation, education, agriculture, industrial development, and other kinds of activity implied in rural reconstruction. In all these matters the author speaks from

experience. For that reason the book may be read with profit by all who are engaged in village work or want to take up that kind of work. In fact, we should say, that, whatever the political creed of our village workers—be they 'No Changers', Swarajists, Independents, or Liberals—they would do well to read this book.

In the details of what is not "high politics", we have some differences with Mr. Gupta. Mr. Gupta suggests that sufficient funds should be placed at the disposal of the District Officer to enable him to take an active part in the development of his district. One object of this suggestion is to restore part of his lost prestige to the District Officer. What we want is that more funds should be available to the District Boards. Simultaneously there should be strict and vigilant independent audit, and all who spend the money should be held strictly responsible for malversation.

The author has pointed out one of the main causes of Bengal's want of progress or rather of her retrogression. He says with perfect truth that "there is complete unanimity of opinion in the Province that with the present financial resources of Bengal it is barely possible to keep the administration going, and there is no possibility whatsoever of undertaking any comprehensive remedial measures for the moral and material advancement of the people. It is felt that in this matter the Reforms, instead of easing the situation in any way, has made the position of Bengal, still more hopeless than it was before the Reforms." "While Bombay, for instance, has been able to more than double her expenditure on mass education within the last ten years, in Bengal the expenditure on this all-important sphere of rural welfare has remained almost stationary."

YOUNG INDIA, an Interpretation and a History of the Nationalist Movement from Within: By Lajpat Rai. With a Foreword by Josiah C. Wedgwood, D.S.O., M.P. Servants of the People Society, 2 Court Street, Lahore. 4th Reprint. 1927. Rs. 3. Cloth, gilt letters. Pp. XVI+262. Big clear type.

This book was originally written and published in America and England more than a decade ago. On its first publication the Government of India proscribed it and prevented its importation into India. That ban having been recently removed, the Servants of the People Society of Lahore has published it with the author's preface to this fourth reprint, in the course of which he says:—

"India has considerably changed since the book was written in 1915. Some changes have been made in the constitution which have transferred a certain amount of power to the representatives of the people. But the real power remains where it was. The economic condition is to-day even worse. But the greatest and most noticeable change is to be seen in the mentality of the people. We have passed through a wonderful period of political awakening. The movement for freedom is no longer confined to the intelligentsia but has spread among the masses. Mahatma Gaudhi's non-co-operation movement was a unique thing in the history and life of the Indian people. It is too early to speak of its success or failure. Movements

of this kind cannot be judged by their immediate results; they are among the forces which once created continue to operate until they have had their full play. Whatever be the verdict of the historian on the non-co-operation movement as a whole, it must be credited with the greatest possible share in rousing the political consciousness of the people and in bringing about a radical change in the outlook and mentality of the Indian National Congress."

Lala Lajpat Rai has been an active worker in the national cause for decades. He has been in the thick of the fight. He possesses knowledge of the movement for freedom both from outside as an onlooker and from within as an active worker. Moreover, as he has not been a mere politician—as he has striven to bring about religious, social, and educational reform and reconstruction also, his survey cannot but have a depth and breadth and comprehensiveness in which a history of the national movement written by the ordinary run of politicians would be lacking.

We have read the book from cover to cover with sustained interest and profit. It should be read and kept for reference by all Indian publicists and students of Indian politics—particularly of the younger generation. We eagerly look forward to the publication of the author's second volume bringing the history of the national movement up-to-date.

THE BRITISH CONNECTION WITH INDIA: By K. T. Paul. With a foreword by the Earl of Ronaldshay. Student Christian Movement, 32 Russell Square, London, W. C. 1. Pp. 224. Crown 8vo. Paper Cover. Rs. 2.

The very first sentence in the author's "Prefatory Notes" is a question—"What does India Want?" As indicating the kind of answer given in the book we select a few sentences from the last chapter of the book.

"(1) India wants to perfect her nationhood. 'India is one and indivisible' is an impassioned utterance with which more than one Congress President has thrilled the assembled thousands from the many regions of our Motherland. Amid and below all diversities there is the cultural unity which for centuries has cut its channels deep down into all life, individual and social. This culture is so distinctive of India, it brings with it such memories of glorious achievement, and it holds so many promises of still further victories, that it is eminently the foundation on which should be stabilised our nationhood in accordance with modern categories..."

"(2) India wants not only a perfected nationhood; she wants an international position. She dreams of no empire to rule, she wants no commercial dominance over any part of the world. She just wants a place, an assured place and a place which is her own, among the nations of the world. She is making it steadily through the industry of her millions of humble toilers and traders, and through the intellectual and spiritual discipline of her more gifted children. In these matters the world thinks of 'India', and not of 'a distant dependency of the British Empire' (*As Lord Curzon said in contempt in the House of Lords on that occasion which led to the resignation of Edwin Montagu.—Author's footnote.)....."

"(3) All this only means that nations like India and China really desire a better world. They want to preserve the integrity of their national identity, they want an international recognition of such identity, and they want freedom for all sorts of commerce with other nations, economic and intellectual; and still they deliberately do not seek any special political or economic advantage as a safeguard for the recognition and freedom which they demand. They want just to live and let live, to serve and be served....."

In details there are several inaccuracies in the book; as, for instance, the date of the partition of Bengal is given as 1907, whereas it was on the 16th of October, 1905 that the old province of Bengal was partitioned by Lord Curzon.

There are many things in the book which call for criticism. But as it would be easy for well-informed Indians to correct them themselves, we need not dwell on all of them. If non-Indians, for whom probably the book is mainly intended, read it, they will be misled in many respects. As neither the author nor Lord Ronaldshay in his foreword show what advantages Britain has derived from her connection with India, except here and there indirectly and by the way, as it were the non-Indian reader may carry away from a perusal of the book the impression that Britishers came to and remain in India merely as philanthropists. Mr. Paul dwells in several passages on the economies of the British connection, but nowhere mentions the tragedy of the ruin of India's indigenous trade and industries under British rule and the consequent throwing of millions of her children on the land and on unskilled labour and their lifelong semi-starvation. He complains that the people of India do not adequately appreciate the military defence of India! We wonder how an educated Indian like Mr. Paul can be blind to the fact that this "defence of India" can be appreciated only if the army is thoroughly Indianised. Does he not know that Indians are practically excluded from military leadership, from training in artillery, naval fight and fighting in the air? He speaks of the British bureaucracy in India as "the most efficient and benevolent ever developed in human history!" He repeatedly refers to "its traditional attitude of scientific benevolence administered in official efficiency and safeguarded by a halo of prestige"! Is he by any possibility quietly sarcastic? Every one knows or ought to know the totally inadequate character of the medical and sanitary services as well as of the educational and other 'nation-building' services rendered by the State in India. Yet

Mr. Paul talks grandiloquently of "curative and preventive medical work to reach the ordinary ills as well as the emergency needs of a population as large as that of Europe (barring Russia)...; an ever-increasing supply of schools and teachers to overtake the illiteracy of a people whose net increase per annum is some two millions." In how many centuries will this illiteracy be overtaken? It is difficult to appreciate a statement like the following: "The [British] administrative connection [with India] has been by design worked out in detail with a thorough attention to practically every need of the people which a state can possibly reach."

All these needs receive just enough attention to prevent critics from condemning British rule wholesale. But we have neither the time nor the space to comment on all the provoking things which Mr. Paul says in the passages devoted to economic, administrative and other similar matters.

According to Mr. Paul:

"The Brahma Samaj was the first-fruit of the British connection. It was an attempt to express religious life and thought afresh in assimilation of some of the ideas and usages presented by the West."

With the above passage Mr. Paul should try to thoroughly harmonize the following passage from his book:—

"First arose the Brahma Samaj. The founder of it, Ram Mohan Roy, came from an orthodox Kulin Brahmin family, but one which had come into frequent and intimate touch with the Government of the Mohammedan state of Bengal. For his studies he went to Patna, one of the really living centres of Islamic culture. *It was what he imbibed there that constrained him to become a reformer of religion and society, and he not only proclaimed his views but also suffered persecution before he ever learnt a word of English*...It is well to realise this...If Britain had not been there, he would probably have been a prophet in the succession of Kabir and Nanak, establishing a new sect of Vaishnavite Hinduism coloured by the theism of Islam and the devotional life rendered richer by the experiences voiced by the Sufis. As it was, these influences prevailed with Ram Mohan Roy to the end of his life." (Italics ours. Ed., M. R.)

As Ram Mohan Roy derived some of his doctrine and ideas from the Tantras and was neither a vegetarian nor a teetotaler, he could not, "if Britain had not been there," have founded a new sect of Vaishnavite Hinduism.

The author assumes (p. 43) that Devendranath Tagore was in favour of confining the office of minister in the Brahma Samaj to men of Brahmin birth. This is not a fact. Babu Rajnarain Bose, the first president of the Adi Brahma Samaj, who was by birth a Kayastha, performed divine service in that Samaj with the approval and encouragement of Devendranath.

Similarly when the author says with reference to Sasipada Banerji that "unlike Keshab or the converts, he refused to break with Hindu religion, he is mistaken. Sasipada Banerji was a member of the Sadharam Brahma Samaj and, though "Brahmin by birth", got some of his children married to non-Brahmins.

Mr. Paul writes: "Mr. Gandhi's appeal to the Sermon on the Mount as the supreme criterion of private and public conduct is even more openly significant of the same process."

That Mr. Gandhi holds the Sermon on the Mount in great reverence is true, but as far as we are aware, it is not that Sermon but the Bhagavad Gita which the Mahatma places specially before himself and others as the supreme guide to private and public conduct.

The author perpetrates something akin to anachronism and pious romancing combined, when he says that "if Asoka dreamt a dream for India and Asia, Jesus Christ dreamt a dream for Britain and mankind, when he thought that, by methods which are a *negation* of force, man can raise his world to the status of the Kingdom of God."

Asoka was born in India and ruled over the greater part of this country and sent emissaries and missionaries to various parts of Asia outside India. So it may be considered historically true that he dreamt a dream for India and Asia. Jesus Christ was born in Palestine, which is perhaps not the same country *geographically* as Britain, though Britain may be the Holy Land of some Indian Christians. There is no proof in the Gospels or outside them that Jesus was aware of the existence of the British Isles. How could he then dream a dream for Britain—and particularly for Britain above all other countries in Christendom? Is Britain the most Christian country in the world that Jesus should have dreamt a dream specially for it, supposing that he knew of its existence and had fore-knowledge of some country becoming the most pious in the world in the days of Mr. K. T. Paul? Was it known to the contemporaries of Jesus or to Jesus himself individually that by the British man alone or by the British man above all other men his world would be raised to the status of the Kingdom of God in the year 1927 by methods which are a negation not only of force but of treachery, chicanery, perjury, forgery and fraud as well?

In spite of the many things which are open to criticism in Mr. Paul's book, it is evident throughout that he is patriotic, not merely in the political sense, but in other matters also. He is proud of and has respect for India's religions, cultures, literatures, etc. Even in modern India, he does not omit to mention where Indians have set an example to the British: *e.g.*, he writes:—"It ought to be impressed on the attention of every student of modern India that in 1881, four years before the first Congress, Dewan Rangacharlu had established the Representative Assembly for the Mysore State." He did this before the British bureaucracy had thought of inventing a method for even indirectly "bringing the people themselves into some real contact with the ever-stiffening machinery of Government." Similarly, Mr. Paul also mentions the fact that "years before the British Government had even thought of investigating the power implicit in the great waters of India, Mysore had tapped the Kaveri River and was working its gold mines and also lighting two great cities from the electricity derived from the Sivasamudram Falls."

As a Christian it is natural for Mr. Paul to assume that to all non-Christian religions "the test of Christ's values" should be and is being applied. But it is something that he has to admit that "in the vast stores of Hindu thought and experience there is practically everything of every grade of value," obviously including the highest.

Mr. Paul gives much interesting information relating to the maritime adventures and enterprises of the Dravidian peoples. He shows that "To the Dravidian peoples the sea was in all ages a connecting link with the islands to the south and south-east of India, and also to the mainland adjoining them from Burma all round to Siam and Cambodia. Even Africa was, unbelievable as it may seem, a frequent resort.....In a Greek papyrus of the second century, found at Oxyrhynchus, in Egypt, occurs a conversation which Dr. Hultzsch has identified with Kanarese. Even Imperial Rome itself was familiar with the Indian merchant and the Indian scholar." "Even the

Mohammedan conquest of Java was the missionary enterprise of the Tamil Marakayars of Negapatam and Karaikal. Islam was preached in Java in Tamil, and in many particulars it is sustained there in that language."

Mr. Paul mentions in a footnote, p. 38, that "a fellow-passenger of mine on this boat, a Javanese, who is a very good Mohammedan, bears the name Sastravidagda! While the religion of practically the whole of his nation is Islam, he tells me that the literature studied is still Ramayana and Mahabharata, and that a recent production of high merit is on 'Agastya'."

In the concluding chapter of his interesting book the author states:

"The principle embodied in the preamble to the India Act of 1919 once more emphasises Britain's faith in the eternity of British dominance over India. But that was seven years ago, and these seven years of suffering and discipline have brought much light to all parties concerned. Will the preamble to the next India Act, which the statutory Commission of 1927 will draft, indicate some of the principles which will henceforth enshrine the continuance of the British connection in the hearts of India?..... If it were merely a politico-economic problem the obvious limitations of human nature would rather point to total political separation in the first place as indispensable for an honorable alliance afterwards. But viewed as part of a widely comprehensive phenomenon of truly human values there is more room for faith."

The book was finished in April, 1927. After observing the way in which the Simon Commission has been appointed in spite of protests from Indians, even a man like Mr. Paul might be disposed to have less faith than before.

R. C.

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ANCIENT INDIAN COLONIES IN THE FAR EAST:
CHAMPA: By Dr. R. C. Majumdar, M.A., Ph.D.
Greater India Society Publication No. 1, pp. XXIV
+277+6+6+227. Price Rs. 15. To be had at
the Punjab Sanskrit Book Depot, Lahore, India;
and at the Greater India Society Book Depot, 31,
Upper Circular Road, Calcutta.

The history of the colonial culture of India will someday revolutionise our conception of Hinduism based as yet mainly on Indian records, ignoring the grand transformation in Asiatic culture brought about by India. The Greater India Society had been trying to rouse up public attention to this much-neglected chapter of Indian history and it is a matter of congratulation to Dr. Majumdar, a distinguished member of the Greater India Society and an Indologist of renown, to have published this sumptuous survey of the political, social, artistic, and religious life of the ancient Hindu colony of Champa. Scrupulously historical in his method and outlook as he is, Dr. Majumdar has based his monograph on a painstaking analysis of the original *Sanskrit* inscriptions of Champa and on the interpretation of the pioneer workers in the field, the French *savants*, to whom he had with characteristic justice dedicated the work. It is to eminent French epigraphists and archaeologists like Barth and

Bergaigne, Finot and Parmentier, Cabaton and Aymonier that we are indebted for the slow recovery of this chapter of our history from oblivion. But as all their publications are in French, they were sealed books to most of our scholars. Moreover the "made-in-England" books on Indian history and art (not excluding the Oxford History and the Cambridge History, etc.) betray a curiously unhistorical tendency to ignore this positive aspect of Indian cultural expansion. This has resulted in a lamentable lack of interest in the history of "Greater India", in most of our academic circles, not excluding the Universities. Thus Prof. Majumdar has rendered a great service to the cause of Indology by making the researches of foreign scholars accessible to our Indian archaeologists and epigraphists, who are sure to profit by this widening of their historical outlook. The survey of a single colony—Champa—has occupied over five hundred pages! So we can imagine the magnitude of the task that is lying before us and we congratulate Dr. Majumdar on having boldly come forward to grapple with it. The Punjab Sanskrit Book Depot also deserves all praise for undertaking to print the volumes that are being prepared by Dr. Majumdar. The inscriptions have been printed in Devanagari script for the benefit of the Indian scholars and the price is very reasonable, when the cost of production is taken into consideration. The members of the Greater India Society will get a special concession rate for which application should be sent to the Society's Office, 91, Upper Circular Road, Calcutta.

A DICTIONARY OF HINDU ARCHITECTURE: By Prasanna Kumar Acharya, M.A., Ph.D., D.Lit., Professor of Sanskrit, Allahabad University. Published by the Oxford University Press. Pp. XX + 861.

While Hindu Painting and Decorative art were hovering between hope and despair as to the chance of gaining "occidental" recognition (the only recognition that carried weight!) Hindu architecture attracted the notice of all experts by its undeniable grandeur and originality. Ever since the publication of the "Essay on the Architecture of the Hindus" by Ram Raz, published in London (1834), there was a steady increase in the appreciation of the Hindu style and of the stone epics of India. The monumental studies of Rajendralala Mitra on Orissan architecture, followed by the work of Manomohan Ganguli, have demonstrated that the interest in the subject was growing. The enormous documentation of Cunningham, Burgess, and others of the Archaeological survey challenged the attention of artists and archaeologists all over the world. But the indigenous tradition of India with regard to the science and art of Architecture did not receive the serious examination long overdue, before Dr. Acharya came forward to devote years of his academic studies to the elucidation of the problems of the Hindu Shilpa-shastra. Accidentally coming across a copy of *Manusam* he plunged deeper and deeper into the intricacies of Hindu constructional science; the more baffling were the problems of the texts preserved in the 'most barbarous Sanskrit,' the more intense became his zeal which ultimately

led to the development of this splendid Dictionary—the first of its kind—of Hindu architecture. Thanks to the comprehensiveness of Hindu masters of the science, Architecture in the work has been treated in its broadest sense, implying practically everything that is constructed,—from buildings religious and secular to town-planning, laying out of gardens, making of roads, bridges, tanks, drains, moats, etc., as well as the furniture and conveniences. Thus the dictionary of Dr. Acharya gives us for the first time in a handy volume a rich vocabulary hitherto unknown or only vaguely known. Dr. Acharya has earned the permanent gratitude of all Indologists by collating and collecting not only manuscripts (largely unpublished) but also the epigraphic data scattered in the bewildering documents of Indian inscriptions which have given a sureness of touch and a precision of connotation that are admirable. Dr. Acharya has spared no pains to put the meaning of the terms as much beyond doubt as possible, for he has placed the terms invariably in their organic context by quoting in extenso from the generally inaccessible texts. Thus the dictionary will not only react in a wholesome way on our accepted notions of Hindu art and archaeology but also on the future compilation of a comparative lexicon of the Hindu technical terms—our future *Paribhashendu-Shekhara*.

As a pioneer work, it will hold its place high amongst the recent publications of Indology. As a pioneer work again the author, let us hope, will take constant note of friendly suggestions with a view to enhance the scientific value of this lexicon. While comparisons with European treatises on Architecture (e.g. Vitruvius) are interesting, it is more useful to make each term shine indubitably out of a comprehensive juxtaposition of pertinent texts found, published or noticed anywhere in India, with a special eye on local peculiarities and their correlation with regional styles. Rich materials are still lying idle in the latest publications of the Trivandrum Sanskrit series (e.g. Manjusri-Mula-Kalpa or Tantra, translated into Tibetan) and in the Gaekwad Sanskrit series (e.g. Samarangana-Sutradhara and Manasollasa, etc.). So Laufer's Monograph on *Chitralakshana* seems not to have been utilised. But the more serious omission is perceptible in another field which has furnished some of the noblest specimens of Indian architecture. I mean the field of Greater India where we meet even today *Borobudur* proclaiming the titanic architectonic genius of the Sailendra sovereigns of Srivijaya (Sumatra, Java) and *Angkor-Vat*, the soaring Vimana of Vishnu constructed by King Paramavishnuloka of Camboj and designed by the master Architect Divakara. Let us hope that in his next edition Dr. Acharya will enrich his lexicon by incorporating the data imbedded in the epigraphic and monumental documents of Greater India.

Two appendices containing enumerations of the important Sanskrit treatises on Architecture and of historical architects, enhance the value of the book. May we request the learned lexicographer to add a special appendix of the technical terms and names scattered in the various living vernaculars of India where we find, as in Orissa (cf. Nirmal Bose; Konarak), native architects still constructing according to their vernacular Vastu

Shastras or even conserving a rich tradition in *bhasa* vocabulary (oral or textual)?

INDIAN ARCHITECTURE ACCORDING TO MANASARA-SHILPASHASTRA : By Dr. Prasanna Kumar Acharya. Oxford University Press. Pp. IV+268.

This volume incorporates the general problems, historical as well as textual, that form the introduction to Dr. Acharya's Dictionary. In the first thirty pages the author gives a tantalising survey of the popularity of Architecture evinced by the Vedic, the Buddhist and the classical literature. We hope that the author will make the treatment more exhaustive. The next hundred pages are devoted to a very useful summarising of the contents of the outstanding Shilpa-shastras, e.g., *Manasara*, *Mayamata*, and such manuals ascribed to Visvakarma, Agastya, Kasyapa, Mandana and others. The comparison instituted between *Manasara* and Vitruvius may or may not lead to a discovery of the order of that of a *Romaka Siddhanta* and *Hora-shastra* yet the similarities are striking. But the most important sections are the author's discussions relating to the three styles or orders of architecture—Nagara, Vesara and Dravida—representing the three geographical divisions of India. We recommend the books of Dr. Acharya to all Indologists and expect eagerly the publication of the two supplementary volumes now in press.

PTOLEMY'S GEOGRAPHY : Edited by Prof. S. N. Mazumdar M.A. Published by Chakravarti Chatterjee & Co. Price Rs. 15.

This is a reprint of McCrindle's English translation of the Greek text of Ptolemy, the famous geographer of Alexandria. It is an indispensable guide to the study of early trade routes and inter-oceanic commerce of Asia with India as its centre. The editor and publisher had spared no pains to make the new edition attractive and readable.

Kalidas Nag

ASPECTS OF BENGALI SOCIETY FROM OLD BENGALI LITERATURE : By Mr. Tamonash-Chandra Das Gupta M.A., Ramtanu Lahiri Research Scholar, Calcutta University. C. U. Press, 1927.

The author who has given several years for his labours as a Research worker in the Bengali department of the University of Calcutta has produced this monograph on his special subject. He has patiently and faithfully collected the materials on eleven topics, and those who depend on and are in need of such materials will derive much benefit from the work under notice. The author has done his bit so far as the materials are worth, but we are at a loss to endorse the opinion of Dr. B. M. Barua, who says in the Foreword contributed by him, "I think Mr. Das Gupta has done well not launching upon an ambitious scheme." The evidences of old Bengali literature for the reconstruction of the social history of Bengal on a synthetic principle are mostly insecure, and one cannot accept them without correcting or corroborating them by other collateral materials derived from more trustworthy sources. Our author follows Rai Dr. D. C. Sen Bahadur in historical matters and is thus led astray. The dates of

some compositions, e.g., "Manikechandra Rajar Gan", as the 11th-12th century cannot be accepted. This book is in the line of those of Dr. Sen and possess the same merits and defects—it is full of descriptions which are often long drawn, and devoid of constructive and comparative criticism. Dr. Barua does not hit the right point when he says that Bengal Vaishnavism reigns in Pastoral and Agricultural region and the mountainous or hilly regions formed the centre of Saivism.

RAMES BASU.

HINDI

HINDU (हिन्दु)—A book of Hindi poems, pocket edition : pp. 333, price Re. 1. Somvat 1984. Published by the author Mr. Maithilisan Gupta, Chiragaon (Dist. Jhansi), U. P.

Mr. Maithilisan Gupta is the premier Hindi poet. Yet below 44, Maithilisan has already carved out a niche for himself in the gallery of the poets of India. In this little book he has surpassed even his former compositions. Selecting a metre so popular in Hindi as to be known to every woman, child, and rustic—"Hara Ganga", which is familiar from its age-long recitation in the early morning by a class of Brahman beggars (called singers of *Saravan's* life) the poet has composed short poems on various patriotic and social topics. He employs, as in all his last pieces, the spoken language, and a style of which he is practically the father. The orthodox Hindu will read in the lines of *Hindu* his own self, while the radical Arya-samajist will feel reading the poems that Maithilisan is fast becoming a *Gurukula* reformer. His sentiments are traditional, yet reforming, rightly full of fire and love for this land of Rama and Krishna, Buddha and Kapila, Gandhi and Rabindranath.

K. P. JAYASWAL

PALLAVA : By Mr. Sumitra-nandan Pant. Published by the Indian Press Ltd., Allahabad. 1926.

This nicely got-up book of poems is surely a rare literary treat in modern Hindi poetry. We had occasion to express our opinion showing the merit and promise of this young poet several years ago. In the meantime his muse has gained fresh powers of imagination and expression. We at once mark here a new departure both in the form and spirit of Hindi poetry. As usual, the entire attention of the poet is not taken up by the cares for metrical perfection, nor is the natural flow of poetry retarded by the froth and fumes of over-ornamentation. The courage of conviction on the part of the poet as regards breaking some cherished and unalterable laws of versification in Hindi has been amply repaid, and here we have a number of lyrics which have not lost their music. Experimentation on these and similar lines will help a great deal in raising Hindi poetry to the level of really advanced literature capable of voicing new idea and ideals.

The introduction which is rather long fully discusses the verse-forms, and several metres of Hindi, and compares them with those of Sanskrit

and Bengali. The paragraphs on the use and modulation of the dialect to be used are also lucid and shows his knowledge of the real music of his mother-tongue. We have never come across any such attempt in finding out the *rationale* of Hindi versification.

There are several pictures in colours together with a portrait of the poet.

TARKA-SASTRA—Pts. I & II: *By Mr. Gulabray, M.A., LL.B. Published by the Nagari Pracharini Sabha, Benares.*

The science of Western Logic has been dealt with in this work in a lucid style. This work is principally meant for the students and exercises are given at the end of chapters. It is interesting that on some points there are comparative discussions from the standpoint of India and Western Logic.

TAMIL VEDA: *Translated by Kshemananda 'Rahat' Published by the Sasta-Sahitya-Prakasak Mandal, Ajmer. 1927.*

Trivalluar was an untouchable (?) saint of Southern India, and his work called Tri-K-Kural (now translated into Hindi) can rightly claim the epithet of the Tamil Veda. "If one wishes to understand aright the genius of the Tamil people and their culture one must read Tri-K-Kural. A study of this book is necessary to complete a scholar's knowledge of Indian literature as a whole." The original which is a collection of wise aphorisms relating to religious, domestic, social, moral and political affairs, is said to be characterised by a peculiar depth, simplicity, and directness which are all its own. The translator has done a service to northern Indians by publishing it in Hindi. The publishers are also to be thanked for including such an important work in their series which is being priced very low.

HINDI-GADYA-MIMANSA: *By Prof. Ramakanta Tripathi, M.A. Published by Hindi-Sahitya-mala Office, Cawnpur.*

It is a common characteristic of the Indian vernaculars that they were almost devoid of prose writings in mediaeval times. The spirit and exigencies of modernism have driven us to develop prose as a powerful medium of expression. In this connected attempt of presenting the history of prose writings we have specimens of the different styles also. In the long Introduction the compiler discusses about the rise, development, diction, style and future of Hindi prose.

RAMES BASU

SANSKRIT-ENGLISH

SAMMATA TARKA PRAKARANA OF SIDDHASENA-DIVAKARA WITH THE COMMENTARY NAMED TATTVABODHA-VIHARINI: *By Abhayadeva Suri, edited by Pandits Sukhatal Sanghavi and Becharadasa Doshi, published from the Gujarat Puratattvamandira, Ahmedabad, Part II.*

On another occasion I had great pleasure in noticing the first part of this great work. I am glad also to have before me the second part of it.

It contains three *gathas* of the original together with the commentary. In the course of explaining the second *gatha*, the commentator, Abhayadeva Suri, discusses at great length the inter-relation between a word and its meaning, refuting different views of teachers of other schools and establishing his own conclusion according to the stand-points of the Jains. For criticism he quotes profusely two great works, the *Slokavartika* of Kumarila and the *Tattvasamgraha* of Santiraksita published recently in the *Gaekwad Oriental Series*. Occasionally other Buddhist authors, such as Dinnaga and Dharmakirti are also quoted. For example, on p. 175, the *Karika* beginning with 'na jati' is from Dinnaga's *Pramanasamuccaya* (Tibetan version) verse 171 (Chapter V). On p. 309, 'pararthas' etc. is found in Dinnaga's *Nyayapravesa* (Sanskrit text), *Gaekwad Oriental Series*, p. 5, and Dharmakirti's *Nyayabindu*, *Bibliotheca Buddhica*, p. 73, besides in the works mentioned by the editors. In the last two *gathas*, 3-4, the subject dealt with is the different kinds of *nayas* 'view-points' as known in the Jain philosophy.

The book reflects great credit on the editors. Our thanks are due to them and the Puratattvamandira of the Vidyapitha from which such works are being published.

VIDHUSHEKHARA BHATTACHARYA

THE LIFE OF SRI VYASARAJA: *By Somanatha. With a Historical Introduction in English by V. Venkuba Rao, B.A. Published by Mrs. M. Srinivasa Murti, 'Chandrika', Basavangudi, Bangalore.*

The History of Vijayanagar is a most glorious chapter in that of mediaeval Indian history and the most glorious reign was that of Krishna Deva-raja of the line. It was during this period that there lived Sri Vyasaraja, the *guru* and guide of this great king. He was also at the head of the Hindu University at Vijayanagar. He was a great Vaishnava apostle and belonged to the school founded by Madhvacharya. It is also to be marked that Chaitanya, a younger contemporary, took *Sannyasa* from an ascetic of Vyasaraja's line. This great saint was not a mere ascetic; he was not blind to the practical affairs of life. He was a power behind the throne, and effected a sort of Hindu-Muslim amity. "Sri Vyasaraja obtained... the green flag on the camel, as an honour from Mohammedan sovereigns." His life was depicted in a *Champu Kavya* in Sanskrit by a contemporary poet named Somanatha, the MS. of which has been unearthed and ably edited by Mr. Rao. The Introduction which runs to 184 pages fully discusses the life and times of the saint. The work under notice is a valuable contribution to biographical literature in India. There are several illustrations, one being an old-picture of the saint and another an old image of his patron.

RAMES BASU.

ORIYA

ORIYA BHASAR ITHASA: *(History of the Oriya Language) By Pandit Binayak Mishra, Asst. Lecturer in the Department of Indian Vernaculars, Calcutta University. Printed by V. Kar. The Utkal Sahitya Press, Cuttack. 1927.*

A systematic study of the Indian Vernaculars has not yet been taken up by the educated men.

of India. In Bengal we have a few eminent scholars like Dr. Suniti Kumar Chatterjee, who have made a special study of the origin and growth of the Bengali Language. But there are very few scholars who have devoted their time and energy for the study of Oriya, Hindi and other vernaculars of India. We, therefore welcome the present book from the pen of Pandit Mishra, who is an Assistant Lecturer in the Department of Indian Vernaculars of the Calcutta University. The book opens with a chapter on the geography of Orissa, its present situation, its boundaries, its natural divisions and its population. It is followed by an account of the antiquity of Orissa. From the third chapter onwards, the author discusses the origin and development the Oriya alphabets, its phonetics and the Oriya nouns, pronouns and verbs. In the eleventh chapter, the writer gives some examples from the old Oriya literature. In the last chapter, he puts in a strong plea for the introduction of reform in the Oriya language. The book is dedicated to Lieutenant Maharaj Purna Chandra Bhanj Deo of Mayurbhanja. We congratulate the author in his success.

P. B.

GUJARATI

THE WHITE SIDE OF DARK KRISHNA AND THE TWO PARTS OF GUJARAT NO VENU NAD.

These are books written by Vakil Balwantrai Raghunathji Desai of Baroda. They are substantial

volumes showing the deep study of the subject on the part of the author. The poems and Bhajans in the two parts of the *Venu Nad* betray great labour and perseverance.

THE LIBRARIES ACTIVITIES OF THE BARODA STATE : Published by the Library Sahayak Sahakari Mandal at the Khashtriya Printing Press, Baroda. Cloth bound. Profusely illustrated. Pp. 110. Price Rs 3. (1927).

This book, the first of its kind, in Gujarati is full of information and readable matter. All sorts of activities of the public Libraries of the State—which as every one knows are State-aided—are set out here, and illustrated by charts, maps and pictures. What the Libraries have done to enliven the dark lives of the villagers can be seen here as in a mirror. It was highly necessary to publish such a book as very few people outside the State know the beneficial work it was doing to educate its own subjects in this commendable way.

SHRI BUDDHI-SAGAR SURI MEMORIAL VOLUME.

The late Buddhi-Sagar Suriji was a revered Jain Saint, noted also for his literary work. This volume contains many tributes to his good work as a literary man and a religious preceptor.

YOU WILL NOT UNDERSTAND IT : By Manu K. Desai.

This is a pleasant translation or rather adaptation of Count Tolstoy's 'The wisdom of Children'. We do not doubt that children would like it.

K. M. J.

THOMAS HARDY

BY PROF. N. K. SIDDHANTA M.A. (Cantab.)

THE passing of the last of the Victorians" is how Hardy's death is being described in various quarters and if one looks at it from the mere matter of dates one would find little to quarrel with it. Born three years after the accession of Queen Victoria to the throne he started his literary career with the anonymous publication of "Desperate Remedies" in 1871, followed the next year by "Under the Greenwood Tree". The first novel to be published under his name, the one to reveal his peculiar powers for the first time, was "A Pair of Blue Eyes" (1873); and then followed a busy twenty-five years of activity, with "the Return of the Native" (1878), "The Mayor of Casterbridge" (1886), "Tess of the D'urbervilles" (1891) and "Jude the Obscure" (1896) as land-marks. His career as a poet may be said to begin with

"Wessex Poems and Other Verses" (1898), followed by "Poems of the Past and Present" (1902), both volumes containing poems written before 1871 but unpublished for thirty years. With "the Dynasts" (1904-08), "Satires of Circumstance" (1914) and "Late Lyrics and Earlier" (1922) he established himself as a modern poet, but as a novelist he belongs wholly to the nineteenth century.

These dates may help one to make up a melancholy phrase like "the last of the Victorians", yet in literature one can never be too cautious of thinking in periods. We in the present age may sneer at things Victorian; Victorian morality, Victorian theology and Victorian literary ideals; but before doing so we ought to pause and consider how much of this Victorianism was to the taste of the people of the seventies

and eighties, how much of it was derided by them as "Early Victorian" or "Mid Victorian". The whole of the period was marked by movement, what they described as "progress", progress in science, in philosophy, in politics, in literature. The people of the fifties took pride in this progress and yet detested it from the bottom of their hearts. After the stress of the foreign wars and the political struggle of the thirties they wanted to have rest and peace, but this they could find nowhere. Their incomparable scientists and philosophers would not let them pause and before they could fully adjust themselves to one settled scheme of life they were rushed along to another. They honoured and adored these super-men who at least were not akin to the ape,—the scientists might explain the evolution of the body but they could not yet claim to have solved the evolution of the soul,—they offered their homage to the geniuses but they turned to literature for the soothing calm which they could not find elsewhere. As the *National Review* of October, 1855 put it, they wanted literature to "transport them from the cankering cares of daily life, the perplexities and confusion of their philosophies, the weariness of their haunting thoughts, to some entirely new field of existence, to some place of rest, to some 'clear walled city of the sea' where they could draw a serene air undimmed by the clouds and smoke which infest ordinary existence." They looked to the artist for "passionless calm and silence unreprieved", for an apprehension of life "in its truest significance and its fairest aspect."

They wanted literature, in other words, to negative life, rather than to reproduce it; they desired to dwell on happy marriages and comfortable homes, placid country-life and quiet appreciation of nature. Their novelists and poets gave them what they wanted, the "message" of the triumph of virtue and the "happy ending" of marriage bells. If a Dickens by any mistake forgot to unite his Pip and Estella at the end of the story, they insisted on a new concluding chapter which would reveal life in its "fairest aspect", its "wisest significance" as they took it to be. Modern psychologists might describe the process of emotion represented in their novels and dramas as unreal, but they attempted to convince themselves of its reality through the device of external accuracy and an appeal to sentimentalism.

With the seventies we notice a few rebels in the field, a few literary intellectuals who would not rest content with an admiration of science and philosophy from a distance but wanted to illustrate their truths in practice. They could not shut their eyes to the inconvenient realities of life, its ugliness, its evil, its miseries and sorrows. What was worse, they could not always explain this pain and suffering by the vice and wickedness of the sufferer, they could not make the innocent responsible for their unhappy destiny. Matters were further complicated when they began to discover that in this world of mixed motives absolute moral value can be assigned to few human actions and what we call character is largely the product of environment, with the result that the "self-originating element" in human endeavour is comparatively small. The literature that neglected all these perplexities they began to find unsatisfactory and they craved for a truthful reproduction of life if not for an adequate solution of their difficulties.

It is the product of such a craving that we find in the literary output of Thomas Hardy, an attempt to illustrate the realities of life through an accurate analysis of the mainsprings of human action. He represents man in all his weakness, striving not always blindly, achieving not infrequently something positive, but with his ultimate destiny pre-ordained by a relentless fate. Happiness is not due to goodness or badness but to one's adjustment to environment. Heredity, upbringing, natural background and social environment,—all contribute to the development of character, but the fate of an individual is often determined by a chance coincidence, and apparently insignificant events lead to important and vital consequences.

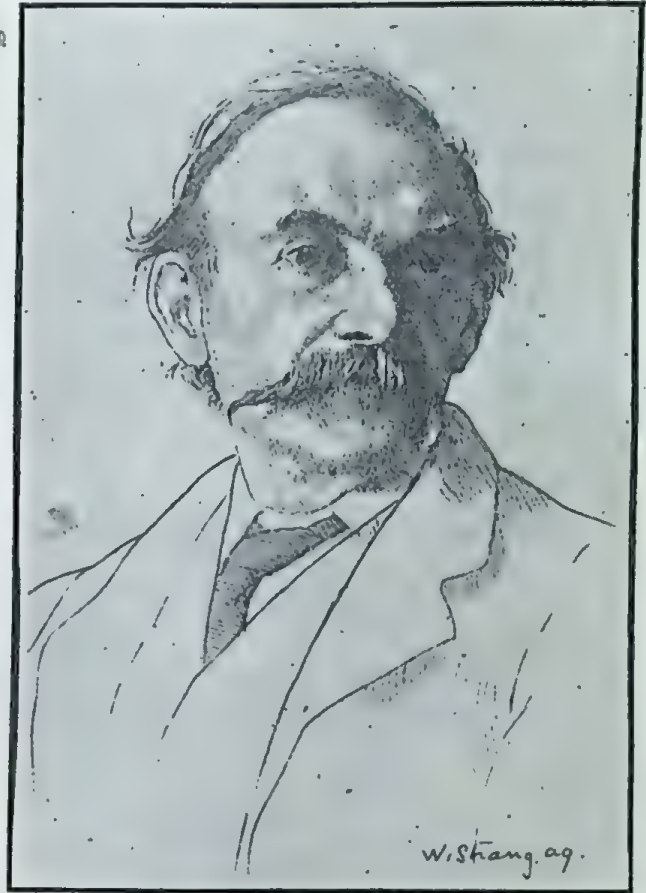
To amplify these ideas a little more one may start with his statement in the preface to *Jude*: "This man does not act in a certain way by accident. His personality has been moulded, for better or for worse, by agencies far more potent than the individual will." Among these agencies one may first notice *heredity*. Tess's troubles are perhaps caused by the licentiousness of her ancestors, and all her innocence cannot counteract this evil that hangs over her. The illegitimate birth of Manston and Dare was probably responsible for a good deal of their wickedness. But much more potent than heredity is the influence of home and upbringing. Tess's weak and foolish parents have not been able

to influence her character but are to a great extent, responsible for her miseries. The weakness and indulgence of de Stancy must have at least partly influenced his outlook on life and led to his extreme cynicism and selfishness. A good deal of Clym's hardness and Stephen Smith's character was moulded by their early life and upbringing, while with Angel Clare and Manston the implication is not altogether absent.

Equally potent is the part nature plays in human fortunes. Hardy often begins his novels with a lonely pedestrian on a road and his chapters with a reference to the weather and the season, the subsequent scenes or paragraphs being skilfully evolved out of the opening natural description. But sometimes as in "the Return of the Native" and "Tess" nature is more active: Egdon Heath influences and colours the whole course of human events in the story as to a certain extent Stancy Castle does in "A Laodicean", while at critical periods of Tess's life the inanimate objects seem to react to her condition. Thus we may think of the "brown face" of Flintcombe Ash or of the hard monuments of Stonehenge or even of the mocking furniture of the room where she confesses her past to Clare.

The social surroundings of the leading characters are dwelt on with care. Hardy may not always be giving a photographically faithful picture of the Wessex peasantry, but the representation of manners and customs true in the main ingredients is of value with reference to the moulding of character, if not of destiny. Even where we come across the exceptional individual like Jude or Henchard or Eustacia we cannot regard the figure as absolutely removed from the influence of social surroundings. The peasants of the country-side represented as semi-pagans, taken up with the superstitions and ceremonials of religion, diverted by primitive amusements, speaking a strictly provincial dialect, supply more than the local colour, for the individual cannot break away from his environment and society has its ultimate revenge on the rebel. In the tragic story that Hardy unfolds before us we rarely come across a "hero" or "villain" in the accepted, conventional sense. His heroes have often some trait or other which repels us, some hardness or inflexibility which may not bring about his ultimate misery but which nevertheless prevents us from accepting him as our ideal. Knight

and Angel Clare are of course extreme instances; but even with Clym or Gabriel Oak it is not possible always to sympathise, while Jude and Tess are so very much the victims of destiny that the term "hero" or "heroine" seems curiously inapplicable. There is practically no whole-hearted villain either,—the exceptions like Derriman or Dare, D'urberville or Troy being conventional types.



Thomas Hardy

This absence of "hero" and "villain" is mainly due to the desire to reproduce life in all accuracy, but this combined with the emphasis on chance and fate introduces a tragic story which produces an effect on the reader different from that produced by Shakespearian or Greek tragedy. Chance is surely prominent in every novel: Take "A Pair of Blue Eyes" for instance it is an odd coincidence that Elfride while returning from her fateful journey should meet her one real enemy, Mrs. Jethway, that Knight should

be a connection of the second Mrs. Swancourt and that he should be asked to review Elfride's book. It is chance which leads to the loss of Durbeyfield's horse and chance again which delivers her helpless to Alec on the first occasion. The death of Mrs. Yeobright and of Mrs. Manston are similar chance happenings which influence the destiny of numerous people who come into contact with them. Now when we find man as the passive victim of fate the sight of his sufferings raises in us the sense of the pathetic rather than what we usually describe as tragic, fills us with pity and depression but not with terror. The element of conflict, conflict of man with his fellow-man or with social and moral forces which is the essence of Shakespearian tragedy is not too evident. The leading character is the victim of circumstances which overwhelm him and in this there is more of kinship with Greek tragedy with a play of the type of *Oedipus* where man is helpless against fate. But there is a difference between Hardy's tragic story and Sophocles' in this that in the former the sufferer is weak and of humble position in life. He is not a prince or ruler of the land and his fall does not involve an entire state. Moreover, the forces which bear him down are not supernatural but social, the forces of law or wealth or class-distinctions.

The fact remains, however, that the human being suffers powerless and helpless, and are we to deduce from this an essentially pessimistic outlook on life? When we remember the sufferings of Jude, blows fast following one another, when we think of the comment on the "President of the Immortals" in the description of Tess's death, it is hard to describe the attitude as other than pessimistic. Yet the aid of the poems has to be sought before a final judgment can be pronounced, for a conclusion drawn from objective narratives about the author's personal ideas may always be mistaken.

Hardy's poetry has been variously judged, but there is unanimity in this that on the purely technical side it always lacks mastery. Hardy is deficient in his appreciation of the "Potential" energies of words as distinct from their mere meaning. He can weave patterns of accent and rhyme but there is the constant danger of a lapse into prose. There are fine dramatic tales like *The Supplanter* or *The*

Well-Beloved, where between lines of the highest poetry we may come across perfectly flat lines like :

"O fatuous man, this truth infer,
Brides are not what they seem."

The poems most worth reading seem to be those with a philosophical or psychological interest, particularly the latter; but the "Late Lyrics" have often a purely lyrical note apart from all logic and metaphysics. Take, for example the very first lines of the volume. "This is the weather the Cuckoo likes and so do I" etc. or "Going and Staying." "The moving sun-shapes on the Spray. The Sparkles where the brook was flowing" etc.

But here we cannot expatiate on the purely poetical qualities of Hardy; we have to examine his poems to see if they would supply any key to his outlook on life. Take a poem like "The Child and the Sage" where as a child he protests against the philosopher's idea that there must be sorrow in a life of pleasure :

"You say, O Sage, when weather-checked,
'I have been favoured so
With cloudless skies, I must expect
This dash of rain or snow.'
And thus you do not count upon
Continuance of joy;
But when at ease, expect anon
A burden of annoy.
But Sage—this Earth why not a place
Where no reprisals reign,
Where never a spell of pleasantness
Makes reasonable a pain?"

This is a prevailing note in Hardy's work, he is often protesting against the judgments and conditions of the world, desiring and hoping for something better. But it is not always that, for at times the hope for something better seems utterly futile. This alternation of optimism and pessimism is best expressed through the "Pities" and the "Ironies" of the *Dynasts*, a work too vast in its scope and too complicated in its structure to be more than incidentally referred to here: to the Pities the world appears as a terrible tragedy and to the Ironies as an entertaining comedy. But the sight of the tragedy convinces the Pities that there must ultimately be some good, while the Ironies detect an innate malice at the basis of human affairs and enjoy the world because it is guided by this "purpose of deliberate

"If way to the Better there be
It exacts a full look at the Worst."

Nor sought in me much more than thou
couldst find."

—From "The World Tomorrow."

—JOHN ADDINGTON SYMONDS.

INDIAN Womanhood



The holding of the All-India Women's Educational Conference at Delhi from the 7th February next under the presidency of Dowager Begum of Bhopal will be an event of outstanding importance of this month. Lady

passage of Mr. Harbilas Sarda's Hindu Child Marriage. Bill which is on the legislative anvil.



Srijukta Golapsundari Devi

Irwin will open the Conference which will be attended by eminent lady delegates from all parts of India. The presence of representative women from every province of India at Delhi during the Assembly session will, it is hoped, indirectly help to secure the



The Late Annapurna Devi

From the women's point of view the most notable event during the Congress week at Madras was the celebration of a Women's Day, when Indian women expressed their opinions on problems concerning India. The

unity of Indian womanhood was fully demonstrated on this occasion by the Presidents and speakers. MRS. P. K. SEN (wife of Justice P. K. Sen of Patna High Court), a talented Bengalee lady, opened the proceedings on the first day, which was presided over by Mrs. Jankibai Bhat of Poona. Mrs. Kibe of Indore opened the second day's meeting held under the presidency of Dr. Muthulakshmi Ammal, M. L. C. Another event worthy of note in connection with the Indian National Congress was the organisation of lady-volunteers under the captaincy of Mrs. Kamala Devi Chattopadhyaya and Mrs. R. Lakshmipati, who, clad in orange-red *Khaddar Sarees*, rendered splendid service. *Stri-Dharma* pays them the following well deserved tribute:



[Mrs. R. Krishna Bai

"They seemed to glow like flames from a sacrificial and purificatory fire in the public life. Charge of sixty such young women night and day amid such crowds was no light task. That they were able to move freely about their duties without worry from any race of men present is a proof

that sex fear is an exaggerated relic of a militarist age, at any rate in an atmosphere where the service of the nation is a unifier of all differences."

We are glad to learn that SRIUKTA GOLAPSUNDARI DEVI, widow of the late Babu Harimohun Roy, grandson of Raja Rammohun



Miss K. Accamma

Roy, has expressed her readiness to establish an up-to-date Girls' School and Widows' Home in connection with the Radhanagar Rammohun Memorial, making an endowment for its maintenance. Mr. D. N. Pal and Prof. Dr. K. D. Nag went to Radhanagar recently to

inspect the progress made in the construction of the building and they took the opportunity of approaching this charitably disposed lady while they were her guests. This lady has recently established the Golapsundari-Harimohun Charitable Dispensary in her village at a cost of over Rs. 25,000, and given away property of the value of over Rs. 75,000, for its upkeep. The opening ceremony of this beautiful building will soon be performed. Besides she has excavated a number of tanks for the use of her villagers. Dr. Nag explained to Mrs. Roy that her memory would be well perpetuated if she would make a suitable endowment for the education of the girls in her village and impressed on her the necessity of creating good mothers for the regeneration of India. She at once expressed her



Miss Sakuntala Rao

willingness to place a decent sum at the disposal of competent trustees to carry out this noble object. "It is quite in the fitness of things", writes the *Indian Messenger*, "that she as the *pautrabadhu* (wife of the grandson) of the Raja should come forward to ameliorate the condition of the womanhood of

Bengal in whose cause Raja Rammohun Roy fought so valiantly while he lived." Steps will immediately be taken to carry out her intention.

MISS SAKUNTALA RAO, M.A. (English and Sanskrit), adopted daughter of Mr. Hemchandra Sarkar, M.A., Missionary, Sadharan Brhama Samaj, Calcutta has been awarded by the Director of Public Instruction, Bengal, a Post-Graduate Research Scholarship of Rs. 100 a month. She is working under Dr. D. R. Bhandarkar, M.A., Ph.D., Carmichael Professor, University of Calcutta, and the subject of her research is "Women in Ancient India." Miss. Sakuntala Rao is an adept in housekeeping also.

MISS KAMALA BOSE, B.A., whose picture we reproduce elsewhere in this issue, participated in the World Conference on New Education held at Locarno in August



Malur Lakshmi Amma

last. Miss Bose is the daughter of the late Rev. Mathuranath Bose, B.L., of Faridpur (Bengal). After graduating, with Honours in Philosophy, from the Bethune College, Calcutta she took to educational work in which capacity she has been working for the last fifteen years in several provinces

in India, e.g., Bengal, U. P. and the Punjab. She received a Certificate of Honour from Government in recognition of her educational work in East Bengal and was awarded a medal for services in connection with the War.

SRIMATI ANNAPURNA DEVI, author of a number of Telugu books and founder of the Mohandas Khaddar Parisramalayam at Ellore died recently at the age of 27. She had received her education at the Brahma Girls' School, Calcutta. She spoke English fluently and assisted Mahatma Gandhi in connection with collection of funds for Khaddar work. She kept herself in touch with the Non-cooperation movement—in fact dedicated herself to it. She rendered valuable services as the captain of lady volunteers at the Coconada Congress. In an obituary note in *Young India* Mahatma Gandhi says of her :

Indeed I have lost more than a devoted follower. I feel like having lost one of my many daughters whom I have the good fortune to own throughout India. And she was among the very best of these. She never wavered in her faith and worked without expectation of praise or reward. I wish that many wives will acquire, by their purity and single-minded devotion the gentle but commanding influence Annapurna Devi acquired over her husband.

We learn that attempts are being made to perpetuate her memory by establishing a National Girls' School, starting an Adult Education School for women through Zenana Mission and by founding a medal in her name in the Andhra University.

MISS. R. KRISHNA BAI B.A., L. T. of Rajahmundry is the first Naidu lady graduate to take the L. T. degree. She is besides a painter of great promise and her paintings have won a certificate of merit at the Madras Exhibition and praise at the Poona and Bombay Exhibitions. She is also a good musician and a master of the violin and the Veena—the queen of the South Indian Musical instruments. She takes part in public life and recently opened the Non-Brahmin Youth Conference at Madras. As befitting her varied talents, she has been entrusted with the editorial charge of the "Art and Woman" section of the Journal of the Non-Brahmin Central League of Madras.

We learn that MRS. PATAVARDHAN has recently been appointed by government as an Honorary Magistrate for Madras.

From how long ago, we do not know, almost every village has possessed elderly Hindu ladies having a knowledge of simples, and some ladies belonging to the Vaidya (physician) caste have been known to practise the art of healing according to the ancient Hindu Ayurvedic system medicine. From the last quarter of the last century, Indian women have been taking to the practise of the western system of medicine,



Mrs. Patavardhan

surgery and midwifery in increasing numbers. They hail from every province of India. Dr. K. ACCAMMA M.B., B.S is the first medical graduate from the little province of Coorg. Another Indian lady of high caste, Miss MALUR LAKSHMI AMMA, of Mysore who has just arrived in India after 5½ years' stay in Scotland was among those who received the degree of M.B., Ch.B., at the Glasgow University Convocation. She is the first Indian woman to receive a medical degree at Gilmorehill.



Comment & Criticism

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

Calumniators of Muhammad (A Rejoinder)

About three weeks ago the August issue of *The Modern Review* came into my hands. In the correspondence column "A sympathiser draws attention to some *hadiths* about the relationship of the Prophet of Islam with women. As he suspects the interpretation of the passages put on them by the non-Muslim author and asks their true interpretations, I take this opportunity to give briefly my views on this point. Of course, I do not claim myself to be anything but an ordinary student of Islam.

At the outset it should be known that from their very character the *hadiths* (Traditions) cannot be absolutely reliable, depended as they on oral transmission for several generations before they were finally codified. In fact, there is no consensus in the Muslim world about the authenticity of the particular *hadiths*. For example, the shiahs do not accept the Sahib Bukhari and the other collections of Traditions of the sunnis. It is also well-known that there were many fabricators of the traditions. From internal evidence also a number of the Traditions are unacceptable on the ground of their mutual contradictions and of their supernatural element against all reason and science. These matters are known to every student of the *Hadith* literature.

On the above grounds I would have summarily passed over the Tradition reported by Hadrat A'ishah, had it not contained a verse of the Quran translated as: "Thou mayest decline. ...Crime in thee." The correct translation as given by Maulana Muhammad Ali, M.A., of Lahore, will stand as follows: "Thou mayest put off whom thou pleasest of them, and thou mayest take to thee, whom thou pleasest, and whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee." I should here quote also the continuation of the same verse: "This is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them and Allah knows what is in your hearts and Allah is knowing, forbearing."

Here there is nothing "damaging to the Pro-

phet's reputation" as has been imagined by the learned Professor, for the verse in question simply gives some regulations about the dealings of the Prophet with his *own wives*. This is agreed by all and is also clear from the context. All the wives of Prophet (he had married them according to the custom of his country before the revelation of the Quran curtailing polygamy to four wives and recommending monogamy) were anxious to live with him constantly, they loved him so much (see the last portion of the verse quoted). This would have been a serious interruption to the religious pursuits of the Prophet in which he was engaged and at the same time he was keenly conscious of his responsibilities towards his wives. It was, therefore, necessary to have a revelation (to an agnostic, the voice of his conscience) touching this matter. Maulana Muhammad Ali comments on this verse as follows: "This verse must be read along with vv. 28 and 29, where a choice is given to the Prophet's wives to remain with him or to part. A similar choice is given here to the Prophet. And when his wives preferred to lead simple lives with him rather than seek worldly goods by leaving him, the Prophet was no less considerate to their feelings for notwithstanding the choice given to him to retain such of his wives as he liked, he did not exercise this choice to the disadvantage of any one of them, but retained them all, as they had chosen to remain with him. A reference is, indeed contained to vv. 28 and 29 in the words *that they should be pleased, all of them, with what you give them*,—which indicates that this was altogether a new arrangement in which both parties were given free choice and both sacrificed all other considerations to the sanctity of the marriage-tie. (p. 829). I quote here the verses referred to. "O Prophet! say to thy wives: if you desire this world's life and its or nature then come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Apostle and the better abode, then surely Allah has prepared for the doers of good among you a mighty reward."

To one not conversant with Arabic or Islamic literature the words "the women who gave themselves to the apostle of God" quoted by "A Sympathiser" may convey an objectionable impre-

ssion altogether. They are in fact a literal translation of the Quranic words *wa habat nafsaha li-nnibiyyi* contained in the previous verse. The meaning is simply *one who offers herself in marriage to the Prophet without any dowry (mahar)*. This is the interpretation of Imam Abu Hanifah and is borne out by the life of the Prophet and by the context which has just after those words "*if the prophet desired to marry her*".

For those who are really anxious to know more about the private life of the Prophet I refer to the works of Sir Syed Ahmad, Mr. Amir Ali, and Maulana Muhammad Ali (of Lahore). In conclusion I should observe that it is highly desirable to have religious discussions for the sake of truth, it is equally desirable that while speaking of the great men of other nationalities or religions, we should be cautious in our expressions, so as not to appear irreverent. For example, I may not believe in Srikrishna, but I have no right to be irreverent to that great personage of India. It will be well if all religious controversialists remember this.

"A SERVANT OF MOTHER INDIA"

Mr. Thompson's "Curse at Farewell"

I have read with interest an article entitled "Mr. Edward Thompson and Rabindranath Tagore" by Mr. Priya-Ranjan Sen in the January number of your Review. Though agreeing in the main with Mr. Sen, I wish to lay the following before the readers of your Review.

(a) "কোথা হেন অনিন্দিত মুখ

হরললনার"

Mr. Thompson has translated the above as :

"Where see the laughing countenances again of heaven's coquettes?"

Mr. Thompson has translated "ললনা" by "coquette". But "ললনা" is always used in a good sense, and "coquette" always in a bad. So Mr. Thompson's version has lost much of the seriousness of the original. Mr. Sen has not clearly pointed it out.

(b) "এর পরে

নাহি মোর অনাদর--চিরকীতিভরে

চিরদিন করিব স্মরণ।"

Mr. Thompson's translation is extremely inadequate. But Mr. Sen also might have been more faithful to the original. He translates thus : "To this I am not indifferent—I will cherish its memory lovingly and for ever." Mr. Sen's translation does not contain the significance of "চির" in "চিরকীতিভরে". The চির in "চিরকীতিভরে" shows the depth of feeling, as the চির in চিরদিন shows the length of time; and so we cannot afford to omit the former চির. I would like to translate as ; "I will cherish its memory with infinite love, and for ever."

(c) "দেখি নাই আমি

মন তব ? জান না কি প্রেম অর্থ্যামী ?

বিকশিত পুষ্প থাকে পলবে বিলীন,

গন্ধ তার লুকায়ে কোথায় ?"

Mr. Thompson translates :

"Your heart I never read ?

You do not know love rules it ? Even when dead the flower overblown clings to its

withered spray—But where has gone the scent ?"

Mr. Sen has taken exception to the translation of বিকশিত and পলবে by 'over-blown' and 'withered spray' respectively, but has spoken nothing of the other inaccuracies. Mr. Thompson, translates "জান না কি প্রেম অর্থ্যামী" by "you do not know love rules it ?" Though in Sanskrit "অর্থ্যামী" means "he who controls from within," yet in Bengali it is used in a secondary meaning, viz., "who knows the heart." The translation of "বিলীন" by "to cling" and of "লুকায়ে" by "to go" are not satisfactory. Moreover, there is nothing in the original corresponding to Mr. Thompson's, "even when dead" used as an adjective to flower. I think the following is more correct :—

"Your heart I never read ? You do not know, love knows the (lovers) heart ? A full-blown flower may be lost in green sprays, but where will the perfume conceal itself ?"

The replacement of "you do not know love rules it" by "you don't know love knows the lover's heart" continues the idea suggested in the first line, "your heart I never read ?" and gives a better meaning.

(d) "কেন পাঠ পরিহরি

পালন করিতে মোর মুগশিতটরে ?"

Mr. Sen takes exception to Mr. Thompson's translation of পালন by "pet." পালন here means "to tend," or "to nurse."

Satindra Kumar Mukherjee

About "Strange Coincidences"

Re : Mr. Ganapati's comment in the *Modern Review*, December 1927, the description of the skill of the Dacca hand-spinner is borrowed not from Watt's Commercial Products of India, which is a dictionary of the extant literature on various topics, but, so far as I remember—my book was published 12 years ago—from the old monograph of N. N. Banerjee, who is quoted in the sentence that immediately follows, and who is an authority recognised by Watt himself. Perhaps a Dictionary might be used more freely as I have done. My Index of references at the end of the book shows my constant use of this Dictionary.

In the chapters on the Industrial Problem of India (b) and (c), the case for workshop and cottage production follows closely through all the pages of the famous book on the subject by Kropotkin, who is frequently mentioned, pp. 372 (note), 374 and 375. The treatment ends with a string of long quotations (p. 372 to p. 378) from the book, which is still the principal source of evidence on the subject; and it is observed "Kropotkin has come to the following important conclusions after thorough investigations into the conditions of small industries in Germany, in France and in Russia." The exact passages (p. 364 and p. 370) referred to bear unfortunately no reference, but when the indebtedness to Kropotkin's thorough analysis is acknowledged throughout the discussion the intention might possibly make amends for my negligence.

Radha-Kamal Mukerjee

Editor's Note

The explanation given by Professor Radha-Kamal Mukerjee is thoroughly satisfactory. *Ed. M. R.*

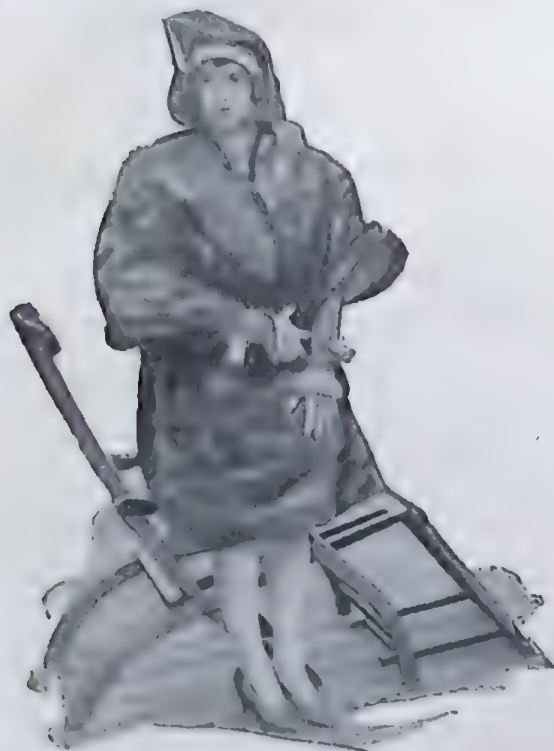


Paper Raincoat Weighs Little and Keeps Wearer Cool

For steamer voyages, and on other occasions when a great amount of walking through heavy traffic is not necessary, raincoats made of water-proof paper have been introduced. As they do not cling so closely as those of rubber, they afford

adjustable visor of transparent material to shield the eyes from the wind. It can be made of colored goods to afford protection from the sun as well and is considered a useful addition to the prevailing style of brimless turbans.

--Popular Mechanics



Paper Raincoat

more ventilation and hence are cooler, weigh but little and can be folded up in small space. Modern methods of water-proofing paper have been developed to such a high degree of efficiency that swimming suits have been made of the material.

- Popular Mechanics

Wide Visor For Women's Hats Shields Eyes From Wind

Especially suited to airplane travel or motoring a woman's hat introduced in Paris has a wide,



Wind-shield on a Hat

Eight Miles-Straight Up

How does it feel to soar more than eight miles into the air, higher than man has ever gone before, up where the air becomes too thin to support life; where the thermometer, headed for the absolute zero of outer space, has already reached nearly seventy below zero?

A few weeks ago I did it, reached 42,470 feet above sea level, and broke every world's altitude record for any kind of craft—airplane or balloon. Within a few weeks I am going up again, confident of making more than 43,000 feet. An 80,000 cubic-foot balloon took me up from Scottfield, Belleville, Ill., and once I had reached its ceiling, it brought me back so fast that I had to

leave it and step off in space with a parachute to check my descent.

At 42,000 feet, I was kept alive by compressed oxygen for the last four miles.

Far below, cruising along the top of the cloud banks at 13,000 feet, two escort planes, one with a movie photographer aboard and the other, with the post surgeon as passenger, hovered and watched me, though I could not pick them out of the mist. Below, them, the clouds covered the land except for an occasional rift. Once, through such a crevasse, I caught a magnificent view of the Mississippi and the Missouri, tracing their winding course for miles and miles to the north and the south.

Up above, the cloudless sky was a deep, almost cobalt, blue. The dust particles that turn



Capt. Gray at 8,000 ft. above Sea level

sunlight white were all below me and in the thin and rarefied air above, the sky was magnificent in the depth of its coloring.

At 40,000 feet I had released the last of my 4,700 pounds of sand ballast and came to a stop. But I had prepared for that by having special parachutes built to carry the weight of each piece of equipment. One was attached to an oxygen cylinder which had been emptied on the way up, and the cylinder, a twenty-five-pound steel flask, was dropped over the side. In the rare air, and weakened by breathing oxygen for some time, it seemed to me to weigh at least 150 pounds as I struggled to lift it over the basket rim. The release of its weight was sufficient to send the balloon up another couple of thousand feet—which broke the last world's record, the airplane mark of slightly over 40,000 feet claimed by a French pilot last fall.



* Comparative Records from the Tallest Building to the Biggest Mountains and the highest Airplane and Balloon flights

At that height, though still distended, I knew the gas bag above contained less than one-eighth of the gas I had started with. As the balloon had

climbed into lighter air and the pressure against it was removed, the gas had rushed out through the big appendix in the bottom, keeping the silvered fabric from bursting. So long as I stayed up, the balloon would be full but once I started down the gas would begin to contract under the increasing air pressure, so that if I could keep all the gas I had, there still would be less than 10,000 cubic feet when I reached the ground.

It was time to start back and a slight pull on the valve cord, which passes up through the inside of the bag to the valve at the top, was sufficient to start the bag downward, and once started, it began to drop faster and faster, as the statescope, which records the rate of ascent or descent, indicated. To check it, I began to attach parachutes to other articles of equipment and drop them over the side. The parachutes were designed to fall at sixteen feet a second, the same rate as the large chutes used by flyers, but the bag was falling so much more rapidly that when I dropped things over the side they appeared to fly straight up in the air, because I went past them so fast. It was queer to see twenty-five-pound steel bottles apparently flying upward. Two more oxygen tanks, the storage battery used to run the electric heater in my oxygen mask, my radio batteries and loud speaker, and finally the wooden frame work which supported the sand-ballast bags, with all empty bags still attached were released to lighten the balloon. They served to check the descent somewhat, but not enough. Ordinarily a badly deflated balloon will flatten out and "parachute" as it comes down, but for some reason mine didn't. At 8,000 feet I got a sight over a tree top on a small marsh beyond, and discovered that the spot I was looking at kept right in line with the tree top, sure proof that my rate of descent and drift before the wind were just right to land me in the swamp. The bag was still falling 1,800 feet a minute, which is twice the safe landing speed in a parachute, so I finally was forced to leave my ship.

Climbing up on the side of the basket, I held into the load ring above, in which all the rigging is concentrated, reached for the valve line, pulled it down and tied it to the ring, so that the bag, when it reached the ground would deflate itself. Then I jumped and pulled the rip-cord ring of my chute, and drifted downward, while the movie plane circled around and filmed the final chapter.

—Capt. Hawthorne C. Gray, U. S. A.
in *Popular Mechanics*

Revolving Funnel to make Wind Generate Power

Mounted on a circular track so that it can always be pointed toward the wind, a huge funnel has been constructed by a California inventor for harnessing the breezes to generate electricity. The entire apparatus weighs about eighteen tons and is intended to so compress the wind that it will operate ten turbines as it rushes through the tunnel. These, in turn, would be made to actuate generators for making electricity.

The inventor has calculated that as much as 1,445 horsepower can be derived from the wind with this outfit and, if it proves a success, he will erect others in localities where strong winds prevail.



Turnable funnel to generate Electric power from the Wind

—*Popular Mechanics*

Edison's Greatest Invention Half Century Old

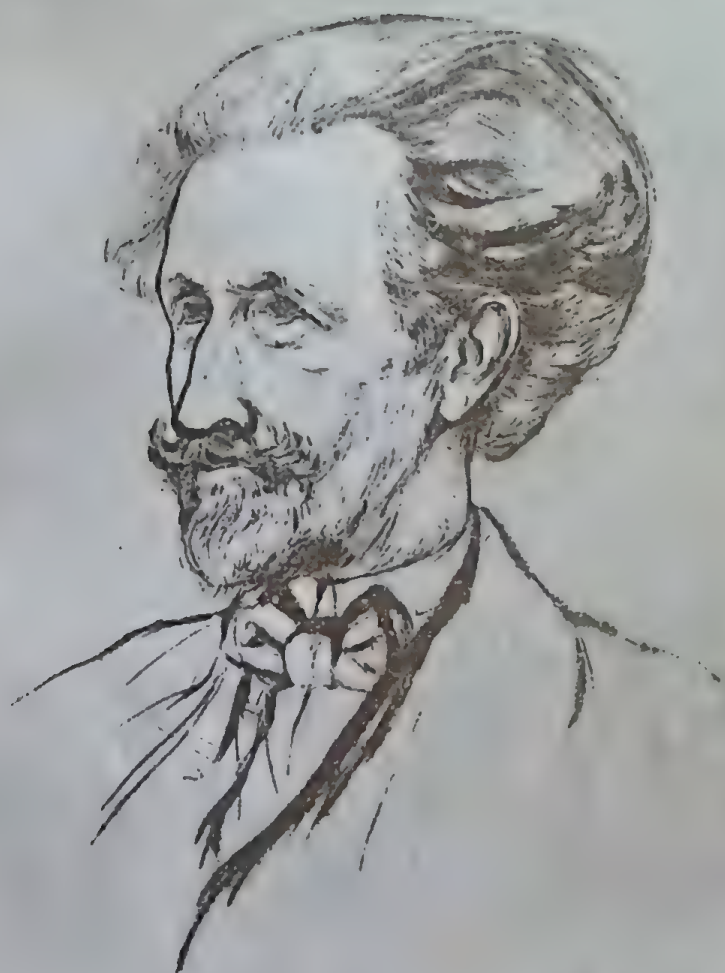
Fifty years ago, on Aug. 12, 1877, Thomas Edison scrawled four crude little diagrams on a scrap of paper, wrote across the bottom the laconic message, "Kreusi, Make this, Edison," added the date, and—the phonograph was born!

Almost half a century later, on his eightieth birthday, the greatest inventor the world has probably ever known picked up a scrap of paper on which a reporter had written, "By what would you prefer to be remembered?" and, with the same laconic briefness, wrote beneath the question two words—"The phonograph."

The reason why the man who conceived the carbon-filament light, created central-station generating systems, invented the non-acid storage battery, brought out multiplex telegraphy and gave a host of other inventions to the world, should pick the phonograph, whose greatest development has been in the field of entertainment, as his premier achievement is twofold. First, he believes the surface of its sphere of usefulness has hardly been scratched. Secondly, as probably the most impelling reason, the phonograph was not a discovery but a true invention. No man had ever conceived recording the human voice for mechanical reproduction.

Curiously enough, Edison did not set out to invent "frozen speech and music," but was trying to perfect a telegraph repeater to record incoming messages and later repeat them mechanically to another station. Having started in life as a telegraph operator, his first interests were in that field, and the phonograph was more or less of an accident. The repeater with which he was experimenting bore a remarkable resemblance to the modern disk phonograph. In his notebook for that day he wrote:

"Just tried experiment with diaphragm having an embossing point and held against paraffin paper moving rapidly. The speaking vibrations are indented nicely and there's no doubt that I



*Portrait of R. B. Cunningham Graham Esq.
R. B. C. G.*

Mukul Dey

R. B. Cunningham Graham Esq.

R. B. CUNNINGHAME GRAHAM Esq.,
By Mr. Mukul Dey, A. R. C. A. (LOND.)



THE SACRED TREE

By Mr. Mukul Dey, A. R. C. A. (LOND.)

(Member of the Chicago Society of Etchers)

shall be able to store up and reproduce automatically at any future time the human voice perfectly."

The telegraph repeater was forgotten. In his mind he could see exactly how a phonograph should look. The only question was the best material to use. Paraffin was too soft; the record wore out too quickly. A hard wax would have been ideal, but would require months of research,



Young Edison with his first Phonograph

and he wanted immediate action. Tinfoil suggested itself—something soft and pliable, yet more durable than coated paper. On Aug. 12, the rough diagram was drawn, with a note to John Kreusi, his instrument maker, to "make this." The mechanic also was told he could spend up to \$18 on the model!

The model was completed within a few days and carried to the "old man," as the thirty-year-old inventor was even then called. The laboratory staff, curious to see the outcome of what Kreusi had freely branded as a "crazy idea," gathered around. Edison turned the crank to test its friction, wrapped a sheet of tinfoil on the cylinder, fastening the ends down with a strip of lead, laid in a groove cut for the purpose, and adjusted the mouthpiece.

He grasped the crank, for the first phonograph was hand-operated, and began to turn, at the same time shouting into the mouthpiece:

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went
The lamb was sure to go."

The laboratory wits were convulsed with laughter at the picture of Edison shouting childhood rimes at a revolving piece of tinfoil. Amid their shouts and jokes, Edison calmly substituted the reproducing diaphragm, turned the cylinder back to the starting point and spun the crank. Back from the tinfoil, in a high, thin voice came the words:

"Mary had a little lamb..."

Straight on to the end it went, not a word missing!

It was a memorable day, and night, too, at Menlo Park. Nobody went home. Hour after hour they stood around the machine, taking turns at speaking, laughing, whistling and singing, and then listening to their voices repeated back to them.

The next day Edison carried the first phonograph under his arm to New York and demonstrated it in the office of a friend. The demonstration was a success, and the papers were filled with reports which were cabled all over the world. Orders poured in from every quarter, and Edison, without stopping to perfect and improve, was forced to begin making machines immediately, to supply the demand. The phonographs were used for exhibition purposes. So great was the interest aroused, that one enterprising exhibitor cleared \$1,800 in a single week in Boston.

The craze lasted for a year and a half, then gradually died out. Edison had become interested in the electric light, and for nine years let the phonograph languish. Yet he realized its possibilities and in an article published a few months after the invention, he listed no less than ten fields of development in which it would prove a boon to mankind.



Edison and his pupils with one of his first Phonographs

It wasn't until 1887, ten years after the original invention, that he went back to the phonograph. His first step was to revolutionize the machine, substitute a permanent cylindrical wax record for tinfoil, and a battery-driven electrical motor, which was very shortly replaced by a spring motor.

Until radio came along to challenge its supremacy, the phonograph held the center of the stage as a music and speech reproducer. Radio made a temporary dent in its prestige, but the various manufacturers; who saw their profits threatened, responded with a series of notable inventions that again revolutionized the canned music art.

The company which had been founded to

develop Berliner's disk inventions produced, in co-operation with the Bell telephone laboratories, an entirely new type of reproducing horn. About the same time radio and the phonograph were combined, using radio tubes and electrical power to pick up and amplify the vibrations of the needle traveling over the record.

Two other notable inventions involving phonographic records quickly followed. The first was the perfection of talking motion pictures, utilizing large phonograph records and radio amplifiers to furnish the sound. Talking pictures were not new. Lee DeForest had brought them out several years before, with the sound photographed on the edge of the film.

The new idea involved using an ordinary phonograph record which should be recorded in perfect synchronization with the movie film, and the projection of the film and the reproduction of the sounds in perfect tune, which is achieved by operating both from the same electric motor, so their speed in relation to each other cannot vary.

The latest application of Edison's original phonograph principle is in the recording of motion pictures on wax disks from which they can later be reproduced by playing the record on the phonograph. The idea is the invention of an English experimenter with television. The movie scenes are picked up, not by the usual camera, but by a photo-electric cell, which records them as pulsating electric currents, that in turn operate the cutting tool making the record. When the record is played, the reproducing needle is used to create another pulsating current, which operates a neon light to sweep bands of light and dark across the screen, creating the pictures again.

—*Popular Mechanics*

Freak of Nature

The above, supplied by Srijut Taranechandra Sinha of Susung, Mymensing shows a curious

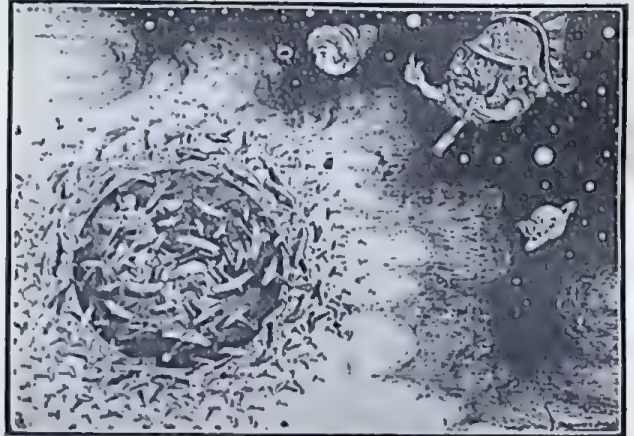


Calf with two Faces

freak of nature—a new-born calf, normal in every respect except for the two heads, the four ears and the four eyes. The calf was still born.

The Aviation Epidemic

Mars: "Venus, come quick and have a look. Old planet world is all covered with flies."



The Aviation Epidemic

—*The Literary Digest*

Prayer For Independence And Sincerity

Dr. Glenn Frank, President of the University of Wisconsin, is reported to have delivered at the opening session of the Wisconsin Senate the following prayer:—

"Almighty God, Lord of all governments, help us, in the opening hours of this legislature session to realise the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government that we may be better servants of the men and women who have

committed the government of this commonwealth into our hands.

"Help us to realise that the unborn are part of our constituency, although they have no vote at the polls.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage.

"Help us to be independent alike of tyrannical majorities and tirading minorities when the truth abides in neither.

"May sincerity inspire our motives and science inform our method.

"Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries."

—*The Western Christian Advocate*

SOVIET RUSSIA

By RAMANANDA CHATTERJEE

THE horrors of the French Revolution in the eighteenth century are known to students of history. But in spite of the atrocities of which some of the leading French revolutionists and their comrades and followers were guilty, history has recognised and recorded what was commendable in post-Revolution France. That has not been regarded as an attempt at white-washing the misdeeds of those revolutionists. The revolution in Russia also is associated with many atrocities and much bloodshed. And even now, it is reported that many reprehensible methods are used there by the officers of the Government. Nevertheless, it would be only fair to try to find out whether Soviet Russia is doing anything commendable—not with a view to white-washing the careers of the evil-doers, but for gaining some idea of how things are going on in that vast region of Europe and Asia. The *Soviet Union Year-book* for 1927* helps the reader to make an attempt in this direction.

The Union of Soviet Socialist Republics was formed on the territory of the old Russian Empire, with some shiftings of some frontiers. The population of the U. S. S. R. is composed of more than one hundred different nationalities, speaking different languages and believing in many different religions. These different national and linguistic groups lived in one state under one emperor, the Czar of all the Russias. But it is found that even when the controlling hand of the

great autocrat is withdrawn, these various nationalities continue to live as one political entity in one state. Adverting to the diversities of race, language and religion in India, Britishers have repeatedly declared for our benefit that the yoke of the stranger is the only thing that holds together and can hold together the diverse groups of people living in India, and that if that yoke were withdrawn, it would be impossible for them to form one state. The example of Russia shows that our British friends, patrons and protectors may not be quite infallible as prophets. The diversity in Soviet Russia is, in fact, greater than in India. But there is so much enthusiasm for the Soviet State even among the comparatively backward and less civilised Asiatic nationalities forming part of its population that, for taking part in the tenth anniversary celebrations of the Soviet Republic, women delegates from distant Asiatic regions went all the way from their homes to Moscow.

The birth-rate for the whole Union in 1926 was 42 per cent, and the death-rate 26 per cent. The increase in population thus formed 1.6 per cent, i.e., the same as in the pre-war period, and greater than that in India.

"After the Revolution of November, 1917, fundamental changes were introduced in the political and economic life of the country. The natural resources of the nation and the big works and factories which were formerly privately owned became national property. Industry, transport, foreign trade, and to some extent the internal trade, were now administered by and in the interests of the State, while the land which was formerly the property of the landlords was distributed among the peasants engaged in its cultivation.

* *Soviet Union Year-Book*, 1927. Compiled and edited by A. A. Santalov and Louis Segal. Ph. D. M. A. London: George Allen Unwin Ltd. Crown 8vo. Pp. 453. Cloth, gilt letters. 7s. 6d net.



Some of the Delegates from Distant Provinces of the Soviet Union Who Came to Moscow Recently to Take Part in the All-Russia Women's Conference

The government of the country passed into the hands of the representatives of the labouring population."

"The period of restoration of the national economy of the Soviet Union from the decline which was the result of the war and revolution is now nearing its end. The reviving national economy is fast approaching the level of pre-war standards, and a period of development and expansion is opening up before it. The restoration has required great efforts for its achievement, considering that the Soviet Union has stood practically isolated in the world during the last few years and has had almost no credits from foreign countries as a result of the adverse attitude on the part of foreign governments."

Turning to Agriculture, which is Soviet Russia's most important sphere of economic life, we find that the gross agricultural production, which in the year 1921-22 was 50 per cent., of pre-war production, reached 73.9 per cent., of pre-war in 1924-25 and 92 per cent. in 1925-26.

As regards Industry, in 1925-26 the value of the production of industry at pre-war prices was 92 per cent. of that of the pre-war period. At the commencement of February, 1927, the Council of People's Commissaries and the Council of Labour and Defence of the Soviet Union decided to increase industrial production in 1926-27 by 20 per cent. as compared with the previous year.

Industrial production in 1927 must thus have considerably exceeded the pre-war production.

The trade turnover has been increasing year after year. The railway transport system has been developing continually. In the pre-war year 1913 the total length of railway line amounted to 58,162 kilometres. At the end of 1926 the total length of the line was 74,429 kilometres. In future about 2,000 kilometres of new line are to be laid every year.

In the interests of British iron and steel magnates and suppliers of railway stock, etc., the inland waterways of India have been greatly neglected under British rule. Under the Soviet Government water transport has also been extended. In 1913 the length of navigable waterways was 39,942 kilometres; in 1925-26 it was 42,087 kilometres. Considerable work was also done for the reconstruction of the ports and mercantile marine and the improvement of highways.

The Soviet Union is also making progress in the accumulation and increase of basic capital. The number of workers employed in industry, transport and communications, education, health organisations, etc., is con-

stantly increasing; and the average wages per worker is also continually increasing.

The authors have devoted 22 pages of their useful work to agriculture, 51 pages to mineral resources and industry, 20 pages to the policy and practice of concessions, 79 pages to foreign trade, and so on.

The Co-operative movement in all its three branches, Consumers, Agricultural, and Home Industries, has been making steady progress.

Expenditure for education and cultural purposes has increased by 22 per cent. and has risen to 290 million roubles. Expenditure for defensive purposes amounts to 692 million roubles and shows a comparative reduction in the budget. In India educational expenditure does not bear the same or even nearly the same ratio to military expenditure as it does in Russia.

In 1926-27 the total revenue of the Government of India amounted to Rs. 130,42,97,000, out of which Rs. 54,88,00,000, or approximately 42 per cent. were allotted for military expenditure, as against Russia's 14.3 per cent. If to the Government of India's revenue the revenues of the Provincial Governments for 1926-27, amounting to Rs. 94,04,16,000, were added, India's military expenditure would still be about 25 per cent. of the total Central and Provincial revenues. That would be about double the proportion of Russia. But is India's army thrice or twice as large and efficient as that of Russia?

In Russia in 1926-27 the state expenditure for education and cultural purposes was about 29 crores of roubles or 45 crores of rupees. In 1924-25 in British India the total public and private educational expenditure amounted to Rs. 20,87,48,319, of which the Government, municipalities and district boards combined contributed Rs. 12,91,27,690. This amount, spent for about double the population of Soviet Russia, is a little more than a quarter of that spent by the latter state for educational and cultural purposes.

"Of the local budget 40.7 per cent. is spent on the requirements of a cultural-educational character; economic expenditure absorbs 28-32 per cent.; administration and justice take 18-21 per cent.; other objects of expenditure take 8-10 per cent. As is seen, a considerable part of the local budget is spent on the educational and cultural needs of the country. This item of expenditure is, moreover, showing a continuous rise. In the 1924-25 budget it formed 34.7 per cent., and in 1926-27 40.7 per cent."

In the budgets of none of the provinces

of India does education absorb such a large, and administration and justice, such a small proportion of the local revenues as in Russia.

In the local budgets of Russia about 40.7 per cent. are spent for education. With this let us compare the Bengal Governments' educational expenditure. In the years 1926-27 Bengal's revenues totalled Rs. 10,92,95,000 out of which Rs. 1,36,95,000, or a little more than 12 per cent. were allotted for education. If the Bengal Government spent more than four crores of rupees for education, the proportion would be about that in the local budgets of Russia. This can be done if Bengal gets the 375 lakhs from the jute export duty for education.

"The trade union organisations of the Soviet Union attach great importance to cultural and educational work, and devote much attention to it. About 10 per cent. of their income is devoted to educational work. In addition a special clause inserted in all collective agreements requires employers to pay about 1 per cent. of the total wages bill into the Union's cultural-educational fund."

Do our trade-unions in India have any cultural-educational fund? Do the employers of factory labour pay any amount to any such fund?

"The trade unions aim at satisfying all the cultural requirements of the worker, beginning with the need for acquiring knowledge and ending with the desire for rest and healthy physical exercise. Therefore, in addition to reading rooms, lectures and talks on political and scientific subjects, a prominent place is given to dramatic performances and concerts, sports and competitive games. To satisfy these needs workers are organising clubs, the membership of which is voluntary. There is now one such club to every 2000 trade union members, and the majority of the clubs are at the various factories and establishments."

About 33 per cent. of the members of the clubs are women workers. The trade unions have 6803 libraries with 84,14,040 books. How many, if any, of our trade unions have libraries and how many books have they?

"In 1925 the trade unions of the U. S. S. R. published twenty-two newspapers—six of which were dailies—and eighty-three magazines.....There were in addition thirty trade union bulletins and a large number of minor publications and 'wall-newspapers', which are posted up in the factories. The circulation of the trade union newspapers was 9,81,275, of the magazines 9,07,600. This, of course, is quite independent of the circulation of the papers published by the Government, by local Soviets, by the Communist Party, etc.

"In addition the trade unions have undertaken the publication of books. This also is a rapidly growing activity. In 1923, three hundred books were published; in 1924, 794. Of these last 124—with a total edition of 10,41,000 copies—were issued by the Publications Department of the Central Council of Trade Unions."

What are the kinds and amounts of the literary activity, if any, of our trade unions in India?

There are sanatoria and health resorts in Russia, which now accommodate almost exclusively workmen and employees.

Literacy is far greater in Soviet Russia than in India.

"The 1920 census gave the following data in regard to the literacy of the population of the Soviet Union: For every 1,000 males, 617 were literate; 336 of every 1,000 women were literate; while the average number per thousand of the total population was 465. But during the intervening period illiteracy has been gradually reduced by the various campaigns carried on for that purpose."

The various kinds of adult schools form part of these campaigns. In 1924-25 the schools for adult illiterates numbered 42,000 with 21,50,000 pupils; in 1925-26 they numbered 49,804 with 15,99,755 pupils.

"The decrease in the number of pupils attending the schools for [adult] illiterates, though the number of this type of school has increased, is explained by the fact that a large number of those receiving instruction have already learned to read and write." The number of those adult illiterates who become literate in one year was 5,50,245. What is India's record under British rule in this respect?

In India according to the census of 1921, among males aged 5 and upwards 139 per thousand among females of the same age 21 per thousand are literate; the figure for the total population of both sexes of that age being 82 per thousand. The proportion of literates in India is, therefore, about one-sixth of that of Russia.

The proportion of literate women in India is one-sixteenth of that in Russia.

According to Chambers's *Encyclopaedia* (new edition):

"In 1900 only one-fifth of the [Russian] army recruits could read and write. According to the 1920 census 46.5 per cent of the population were literate (61.7 per cent. of males, 33.6 of females.)"

Assuming that the army recruits came from the lower and comparatively more illiterate strata of the population in 1900, it would not be an underestimate to suppose

that for the whole male population of Russia of all classes the literacy figure was 300 per thousand in 1900. After 20 years we find that figure has advanced to 617—an increase of 317 per mille in 20 years. Of these 20 years, only the last ten belong to the Soviet regime—much of it being occupied with bloody revolutions. Let us now compare with these figures the advance in literacy under *pax Britannica* (which means, the Britannic peace) in India from 1901 to 1921.

Here in 1901, 1911 and 1921, according to the census reports, 98, 106, and 139 per thousand males were counted as literate. The figures for 1901 and 1911 were arrived at by taking into consideration males of all ages; that for 1921 by taking into consideration only males aged 5 and upwards. Calculating the last by taking into consideration males of all ages, we find the figure to be 122 per thousand. So in India in 20 years literacy among males has advanced from 98 to 122 or 24 per thousand, against an increase of 317 for Soviet Russia, which like India includes many groups of people in various stages of civilization.

"According to the figures published by the Central Book Department, the number of books published in 1925 [in Soviet Russia] increased by 60 to 70 per cent. as compared with 1924. In the year 1925 the number of books, i.e., separate titles, amounted to 36,416. This already exceeds the number of books published in the pre-war period. In 1912 the number for the entire Russian Empire was 34,630 books. The number of copies printed in 1925 was nearly twice as great as in 1912—24,20,35,804 as compared with 13,35,61,886."

This shows that in Russia under the Soviet education and the cultivation of letters have spread to a greater extent than under the Tsars. The population of British India is about double that of the Soviet Union. But in 1924-25 in British India only 17,030 books were published; in the Soviet Union 36,416 books were published in 1925. How many copies of the books were printed in the aggregate in India is not to be found in any book of reference, but it is certain that the editions were not as large as those of the books printed in Russia.

We will next consider the different kinds of books published in Russia.

"Of the books published the first place is occupied by social science—45.2 per cent; next come applied science—21.2 per cent; fiction and belles lettres—11.2 per cent; exact science—6.3 per cent. and 16.7 per cent. various other publications. Of the total works published in the Russian

language 94.5 per cent. were original works and 5.5 per cent. translations."

No reference book gives any such classification for India. But in Mr. Michael West's book on *Bilingualism*, published by the Bureau of Education, India, there is a table giving the number and classification of Bengali books published from 1910 to 1923 inclusive (pp. 98-99), which is reproduced below :—

Subject of Books.	Number	Subject of Books.	Number
Art	389	Miscellaneous	2383
Biography	533	Philosophy	17
Drama	738	Poetry	1245
Fiction	2123	Politics	63
History,			
Geography	1115	Religion	2630
Language	4596	Mathematics	705
Law	80	Natural Science	127
Medicine	541	Travel	84
		Total	17,369

The population of Bengal is about one-third that of the Soviet Union. But in 12³/₄* years 17369 Bengali books were published, and in one year in Russia 36,416 books were published. The figures as to the kinds of books in the lists given above should be noted. Mr. West observes in regard to the Bengali books classified above that Language is swollen by a large number of elementary text-books, that readers of Bengali books must be badly off in respect of Law, Philosophy, Politics, Natural Science, and Travel, and that both relatively and absolutely the output in scientific and technical subjects appears to be extremely meagre.

"The books in other languages than Russian issued in 1925 were divided as follows according to subject: *peasant* books—777 (58,50,000 copies); economics, politics, public affairs—602 (38,94,750 copies); school and text books—486 (87,67,000 copies); party literature—202 (16,83,500 copies)"

So in Russia even *peasants* required so many as 58,50,000 copies of books in 1925 !

Here are some statistics relating to Soviet newspapers :—

Date.	Number of Papers.	Circulation.
Jan. 1, 1923	507	15,32,910
" 1924	494	22,88,080
" 1925	579	69,56,098
" 1926	591	82,81,820

The increase in the circulation of the peasant papers published in Moscow is shown in the following table :—

* From 1910 to 1913 inclusive is 14 years. But in preparing his table from the Catalogue of the Bengal Library Mr. West could not get copies of it for five quarters.]

Paper.	Circulation.		
	April 1, 1923.	March 1, 1924.	May 1, 1924.
<i>Krestianskaya Gavetta</i> (Peasants' paper)	—	60,000	2,00,000
<i>Bednola</i> (Poverty)	49,000	48,000	55,000

Whilst in 1923 the circulation of *peasant* papers constituted 8 per cent. of the total circulation of papers throughout the Union, in 1924 it had risen to 15 per cent, and in February, 1926, to 22.9 per cent. The number of peasant correspondents also rose, and on March 1, 1924, there were 2,500 peasant correspondents working on 65 peasant papers.

During the years 1924 to 1926 the number of papers printed in the various languages of the nationalities throughout the Soviet Union had increased from 108 to 190, but the total circulation increased from 2,38,000 to 9,28,943, i.e., nearly four times. The various types of papers published in the Soviet Union may be classified as follows :
Class of Journal. Number in Circulation in

	Feb. 1926.	Feb. 1926.
Peasant	131	19,13,000
National (in non-Russian Languages)	190	9,28,943
Worker	58	12,76,810
Red Army	15	95,980
Young Communist	53	4,71,453
Trade Union	17	8,70,500
Co-operative	53	75,322
General	135	27,25,134
Total	652	83,57,142

In most other countries except the Soviet Union political power is wielded mainly by the nobility or the middle classes, or by both combined. In the Soviet Union power has passed to the industrial workers and peasants. But it must not be supposed that these classes there are as illiterate and ignorant of the affairs of the world outside their province or country as the corresponding classes in India. The proportion of literates among them is larger than even among our *bhadralok* (gentlemen) classes.

In this article I have compiled from the *Soviet Union Year-Book*, 1927, some of the things which may be said in favour of that State. Much can be said on the other side, too. In the *Labour Magazine* for November, 1927, Mr. Charles Roden Buxton, after showing the bright side of the picture, adds :—

"When one has said all this,—which is so necessary to insist on in view of the prevailing prejudice and ignorance on these important aspects

of Russian life.—I do not forget the other side of the picture. All this has been bought at a terrible price. The political repression continues. Arbitrary arrests are common. They disseminate a vague fear, chiefly in the form of making people avoid any connection with movements or parties other than the dominant Communist organisations. Free speech does not exist, and public opinion is thus warped and distorted in many ways. A notable

exception to this, however, is the greatly increased degree of free speech within the Communist Party itself. The press is full of the conflicts between the Majority and the 'opposition.' And there is a deadly harvest to be reaped, year after year, in the deep-rooted suspicion and bitterness of the expropriated classes, particularly those who are now working and plotting in various countries outside Russia."

UNSUNG

BY ALICE GOULD

[This poem from *The Lyric* (Norfolk, Va.) fills a long-felt want. Old maids, many of them, are true heroines who have bravely earned this meed of song.]

Helen has had her songs
Down through the ages,
Sappho, rapt eulogies
On many pages.

Elaine and Dido are
Rhapsodized much;
Think you that heroines
Always are such?

They were vain ladies,
Selfish and weak,
Living for homage
Or dying of pique.

I know some women,
You know some others,
Would not forsake
Lone fathers or mothers;

Watched love go by
With steady gaze,
Masking with smiles
All of their days.

Saw their youth fade
Too soon to share.
Yet faced with fortitude
Grey in their hair.

Cheerful heartbroken
Old maids, if you please—
I sing a song
Of such women as these.

LOVERS OF MEN

They who harness the mad primordial love
That, down the riotous roads their veins are,
courses

Lashed by frenzy more than the frenzy of
Unleashed wild horses;

They who forge into steel their power-lust,
Who hammer to shape immaeable ambition,
Chiseling away its egocentric crust
By hot attrition;

They who temper the scimitar-blade of passion
(Though workmanship be unaware and blind);
They who, out of hunger, sinews fashion
To serve mankind;

They it is who shatter the silences
To music: poets, painters, servants whose labors
Build and beautify being; they it is
Who love their neighbors.

—PHILIP GRAY.

How nature plays us sullen little tricks
is humorously set forth in *The Prism*
(Kansas City):

LEE'S SISTER

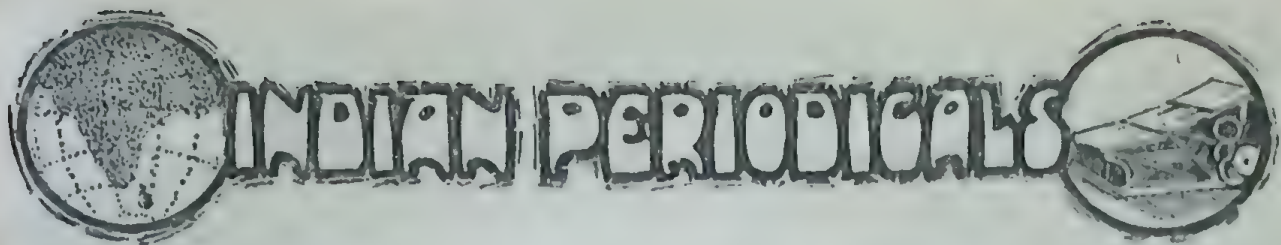
By ELLIE TATUM DIEHNEL

I disliked Lee's sister and she disliked me,
But I promised Lee gladly, for worthy was
he;

"I shall marry my lover, not her, nor his
mother."

I boasted, "nor other relation...just Lee."

The years glided swiftly, for happy were we;
God gave us three children. The first of the
three
Resembles Lee's sister...So like her, O Mister!
Did I marry Lee's sister when I married Lee?



About Women

The following paragraphs are taken from *Stri-Dharma* :—

ALL-INDIANISM

The unity of Indian womanhood was well demonstrated at the Women's Day by its Presidents and Speakers. A Bengali woman from Patna, Mrs. P. K. Sen, opened the proceedings. Mrs. Janakibai Bhat of Poona, speaking in Marathi presided at the morning session : Mrs. Kibe of Indore, speaking in Hindi, opened the afternoon session, and Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council presided over the evening session which was opened to men and women and held in the immense Congress Pandal. She spoke in English and Tamil. There were also speakers in Telugu, Tamil and Canarese and a Mahamadan woman speaker in Urdu. The unity was further emphasised by the opening prayers, Hindu, Christian, Muhammadan and a universal prayer repeated by all together.

NORWAY EQUALISES WIDOW'S RIGHT

Under a law just enacted in Norway widows are given the same right in the property of the deceased husband as widowers have had in the property of the deceased wife. This includes the right to occupy the home. The law became effective on January 1, 1928.

Spread of Bengali Culture

Mr. Rames Basu writes in *The Vimbharati Quarterly* :—

During the Muhammadan supremacy the Hindu chiefs were generally engaged in fighting their rivals near at hand, or their overlords of the imperial, or the provincial courts. They had practically no time or opportunity to give any attention to cultural expansion. The fundamental and cultural unity of Hindu India was therefore kept up against great political odds.

It was left to the religious leaders to bring the culture of Bengal to the provinces outside Bengal. They were not hampered by political or geographical disadvantages, and their itinerary included places far and near. The Vaishnavas and the Shaktas founded cultural colonies almost throughout north eastern India.

During the latter half of his life Chaitanya-deva himself lived at Puri where the King Prataprudra Deva became his disciple. The whole of Orissa was roused to a spiritual activity which found expression in literature, art and life. The apostles

Rupa and Sanatan Goswamis were deputed by him, and did evangelical work in re-establishing the glories of Brindaban and writing *smritis* and *rasa-shastras* for Bengal Vaishnavism. Later on Krishnadas Kayiraj and Jiva Goswami took up the task of laying the philosophical foundation of this new school.

The later Goswamis of Bengal influenced the courts of Jeypur, Karauli, Bharatpur, etc. The worship of Radha with Krishna was introduced by them. Viswanath Chakravarty, the celebrated commentator of the Bhagavata, was a power in Brindaban. It is also known that the kings of Tippera adopted Vaishnavism. The disciples of the Adwaitacharya preached in Manipur. It is said that the Malla kings of Bhatgaon in Nepal were disciples of Bengali *Gurus*.

The Vaishnavas preached in the West, the Shaktas in the East, Raja Nara-narayan of Cooch-behar and his brother Shukladhvaja repaired the Kamakshya temple and patronised Assamese literature. It was by the introduction of the culture of the plains that, during the reign of Rudra Singha of Assam, the people were brought to the cultural level of other provinces. Shaktism as practised in Bengal was adopted as the state religion, and the celebrated Krishnaram Nyayavagish, who was commissioned from Navadwipa, became the *guru* of the kings, and gave directions for the worship of Durga, the reading of the Chandī, etc. The *pandas* of Kamakshya also became his disciples. His descendants are known as "parvatiya gosains".

Vidyadhar Bhattacharya who is known for his skill in town-planning was at the court of Sawai Jey Sing of Jaipur, and also aided him in equipping his observatory.

The Saivas of Bengal were not behindhand in claiming their own outside Bengal. Benares the capital of Saivism had attracted the Bengalis from a remote past. According to the tradition of the *gurus* of the Sumeru Math of Benares, it is known that Sankaracharya elected Iswaracharya Brahmananda Swami who was a Bengali as his successor there. It is also known that the celebrated Sarvananda Thakur of Mehar later on became the *mohanta* (abbot) of his Math and was called Sastha-mahodevanda-tirtha Swami. In the 18th Century the *Kashi nares* became the disciples of this Math. Rani Bhavani of Natore did much for Saivism in Benares.

The peculiar Bengal style of architecture influenced the Hindus and Muslims outside Bengal to a certain extent. It is known that a Bengali architect was requisitioned at the court of Assam. "Eastwards, near Maibang, the old capital of Kachar, a hut of this type has been carved out of a boulder and further north-east in Shibsagar town a temple of Kali in the pancha-ra'na type can

still be seen. Southwards, in Puri, a Bengali temple rises on the south bank of the Markanda tank. Westwards, in Bilhari, the old capital of the Chedi kings... a Bengali *pancha-ratna* temple has been lately discovered, and further westward, in the tomb of Raja Baktwar at Alwar, Rajputana, additions with Bengali curved cornices have been found" (J. A. S. B. 1909—P. 141). The new Bengali style of Indo-Saracenic architecture influenced the Muslims. "This style by means of its massive remains often of excellent workmanship, its big vaults, wide corridors, numerous domes, profusely carved brick panels and beautifully coloured glazed tiles, deeply influenced contemporary architects." Its influence is traceable in the works of Sher Shah's dynasty, and still more in Akbar's edifices. Speaking of "Agra, the royal residence", the *Ain* remarked: "It contained more than five hundred buildings of masonry after the beautiful designs of Bengal and Gujrat which masterly sculptor and cunning artists of forms have fashioned as architectural models." A part of Akbar's new palace in the Agra fort was called specifically the Bengali Mahal, presumably because it was built after that style" (J. A. S. B. 1909—P. 148). Bengali roofs are visible in the gates of Banku-bihari temple, the temple of the Seths, and the Ahalyabai ghat in Brindaban. The old temple of Madanmohan at Bindalan, erected by Gumananda father of Basanta Roy of Jessore, is of the early Bengali Math style,

Veterinary Science and Rural Reconstruction

We read in the *Indian Veterinary Journal* :—

We have heard much in recent times of 'Rural Reconstruction.' It is on everybody's lips. It seems to generate there and like many things born of the lips, it does not translate itself into action. The Viceroy talks of it, the Governor echoes it, the Politician advertises it and the Press retails it. The ryot with bated breath looks up to this great army of distinguished units for the promised millennium. He dreams of a new heaven, where he is promised a throne. But soon the realities stare him in the face and he realises that those who promise him a throne in heaven are not able to give him a stool on earth! He soon learns to scorn the well-spun theories, chalked out programmes and with a significant smile considers them as the hobby of those who stand in need of better occupation. He may be right or he may be wrong, but the fact remains that 'Rural Reconstruction' he is more a current phrase that rules the market to-day, than a reality. What is wanted is honest substantial work and not the belicose verbosity of which the heaven is weary and earth is sick.

We have perused with good deal of interest the evidence rendered on rural reconstruction before the Lunithgow Commission. Many have spoken about the necessity of proceeding with the reconstruction work on a comprehensive scale. "To serve him (the ryot) simultaneously on every phase of life" has been the solicitation of witness after witness before the Commission. "Education, health, debt-redemption, arbitration, temperance,

agricultural improvements of all sorts, marketing produce, subsidiary industries" have all been suggested. But none has spoken about the expansion of the Veterinary Department as an important factor to preserve the cattle wealth of the ryot, under the new dispensation.

What will "debt-redemption" mean if the poor ryot is going to lose his cattle year after year from preventable causes? Will "Agricultural improvements of all sorts" mean much if the land is depleted of much of its cattle from the ravages of epizootics? Some witnesses have spoken about "the limited extent of success of the Veterinary Department." What more can be expected under the existing condition of one Veterinarian for every 700 square miles to treat nearly 1½ lakhs of cattle!

If ever any scheme on rural reconstruction is going to materialise at all, Veterinary Science should find an important place under that scheme. There ought to be Cattle Insurance Societies, a hospital for every tahsil or taluk, sera-producing centres for every province, preventive inoculation on a wider scale and Research Laboratories in all the provinces. All these mean expansion of the Veterinary department and science and unless and until that is done, the cattle wealth of our land is bound to be lost to the great economic distress of the ryot. His happiness under the promised "reconstruction" will be more a myth than a reality and we only hope that our voice will not be a voice in the wilderness.

Adult Education

Mr. T. V. Apparsundaram writes in the *Indian Educator* :—

In view of the new phases of life through which India is passing, the need for adult education should receive special attention. It should claim a large share of attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is obviously antagonistic to political advancement. Many of the adults are now voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. Again, it is adults that control life. If education is to grow from strength to strength, these adults must be in sympathy with the new things their children learn at schools. Could you expect an illiterate parent to sympathise with mass movement? No. On the contrary, it is the reaction exercised by the illiterate parent against sending his children to school that is a standing menace to the progress of popular education in India. When adults grow in illiteracy, it is hard to find any incentive to educating the children in schools. The general spread of literacy among parents would help to a large extent towards creating an atmosphere in favour of schooling.

Radhasoamists at Dayal Bagh, Agra

We read in the *Dayal Bagh Herald* :—

The communism of Doyal Bagh is inspired by a religious purpose rather than economic or politi-

cal. I do not of course, mean to minimise the importance of the system under which profiteering is made impossible, in so far as the industries of Dayal Bagh are concerned, (as the profits arising from manufacture will go to support the educational institutions of Dayal Bagh). Nor do I mean to underrate the significance of the ordinance under which those who are building houses in Dayal Bagh have only a life interest, as the houses they build pass on to 'the trust' after them. For it is obvious that nationalisation of property, if carried on extensively and in the essentially peaceful way in which it is being done in Dayal Bagh, can have far-reaching effects. The experiment in religious communism (for that is what it comes to) which is being made in Dayal Bagh is, in any case, interesting and is reminiscent of similar experiments made before. There was, e. g., the institution of "Betul Mal" in the time of the prophet Mahomed, when the rich men gave up their wealth and lived the common life of their poor brothers-in-faith. Similar things have happened in the time of other great religious leaders.

In sharp contrast with the ancient religious tradition, however, stands out the fact that the ascetic vein, in the philosophy of life for which Dayal Bagh stands, appears to be very much less pronounced. They, in Dayal Bagh, it seems, are trying to strike a *via media* between what is called the modern materialistic civilisation and the ancient ascetic spiritual tradition. Thus they strongly discourage the tendency to retire from active life for purposes of religious meditation. On the other hand, they insist that the "*grihasta ashrama*" (the wedded and the family state) is, in many ways, suitable for *Sadhana* (spiritual culture). They do not of course underrate of self-control. But enforced celibacy (which in India is generally associated with the life of a "*Sanyasi*" who has generally renounced the world) is not always—in fact, is not often—the most effective way of being celibate in thought. On the other hand, one, keen on continence and self-discipline, can continue to have the temper of a "*brahmachari*" (celibate) even though one is in the wedded state.

Decline and Future Possibilities of Indian Coal Industry

Mr. B. Mitter contributes to *Welfare* an important article on the above subject, well supported by facts and figures. He begins by saying :—

Coal is one of the five chief productions of India, the others being Jute, Tea, Rice and Wheat. Prior to the last Great War the Indian Coal Industry had been in a progressively prosperous condition. But since the Armistice which suspended the military operations and the subsequent Treaty of Versailles which ended the Armageddon the position of the industry, at least so far as the Indian section of the business is concerned, has been getting darker and darker and at the present moment is shrouded in the deepest gloom unrelieved by even the faintest glow heralding the approach of its early revival. It is the second class collieries that have been

hit and hit very hard and have collapsed hopelessly. Indian colliery, proprietors persistently complain that many of their collieries have been classed as second class most arbitrarily.

Various causes have operated to bring about this precarious position. A careful examination of the figures noted hereafter will reveal that the causes which contributed to effect this collapse are :—

- (1) The Reaction after the boom.
- (2) Competition of Foreign Coal in the home market.
- (3) Loss of the Export Markets.
- (4) Supplanting of coal by other kinds of fuel.
- (5) Utilisation of Electricity in place of Coal.
- (6) Owning of collieries by the Chief Consumers of Coal.
- (7) Apathy of the State.

He proceeds to examine each of the different causes item by item in order to try to find out what share each has had in bringing about this disastrous condition. He then suggests and examines the following remedies one by one :—

- (a) State Aid.
- (b) Centralisation of the Industry.
- (c) Utilisation of coal in other more profitable manner.

Freedom for Hindu Women on Ancient Lines

Discussing the problem of Hindu Social Reform in *Vedanta Kesari*, Swami Iswarananda takes as an example the question of the free mingling of the sexes in India and the freedom of women.

The orthodox are terribly afraid to think of it, while the reformer wants it at any cost. What is the fear of the orthodox in this matter? That his daughter or son might lose her or his chastity and purity. That is the innate thought working in their minds. But why not our women combine the freedom of the Westerners with the chastity and purity for which the Hindu woman has lived and died? Did not Sita live in the midst of Rakshasas for months and years? Did not Savitri go from place to place in search of her mate? Did not the Brahmadinis of old go from court to court fearlessly challenging the great savants of the time? Thus we find that the idea of freedom of women is not new to Hindu society, but then the reform party forgets that freedom had carried with it tremendous will-power and the fire of purity and self-control nurtured in the ancient schools of Brahmacharya. Where that is absent free mingling of the sexes becomes positively dangerous, as the Western nations are slowly finding it out for themselves. And when there is this necessary safeguard you will find that no orthodox will stand against the freedom of women. Thus we find that where the ideals of the race are kept intact, we can allow all other conditions to vary as much as possible. Therefore the first duty of

the reformer is to educate the women in the ideals of the race as in olden days and leave her to herself so that she may solve her own problems.

Indian "Political Awakening" in the 19th Century

Lala Hardayal writes in *The Standard Bearer* :

Let us examine what the "awakening" was like. What were the antecedents of the "leaders" who had emerged from the colleges with the new gospel of political peurity and emasculation, which was to be preached from the platform of that small body with a big name, "The Indian National Congress."

Mr Surendra Nath Banerjee, the orator of the "awakening," established a college for which he could not find the name of any Indian hero, and so had to fix on Ripon. He praised Alexander Duff, the Christian missionary in terms of warm appreciation. Then again he pleaded for simultaneous examinations, which should enable more Indians to ruin their country by joining an aristocratic service which holds itself aloof from the masses. Mr Ranade was thrice invited to accept the honour and dignity of the Dewan of large Hindu States, but his denationalized preelivities led him to cling to his post under the British Government. This was the "new spirit" which taught Hindu scholars to prefer subordinate places under the British to honour and power under a Hindu Raja in a free State. Mr Mehta was so great a friend of India that he called the British educational system "a great boon," while at the same time he was convinced that this system would clear the way for Christianity. He was the man who uttered that blasphemous sentence which makes every Hindu burn with shame :—"Lord Ripon, Lord Buddha styled on earth."

This champion of the "awakening" compared a Christian Viceroy to a Hindu *avatar*, one of the greatest men, if not the greatest man indeed, that the world has yet produced. He also declared that "his faith was large even in Anglo-Indians." And last but not least, we had Mr Gokhale, one of those patriots who could not choose a better name for the college which was supported by their noble self-sacrifice than of an that English Governor of Bombay.

So much for the apostles of this "new" dispensation which has been the product of British schools and colleges and which postulates permanent subordination and inferiority to Englishmen as its ideal.

Historical Importance of the Puranas

Mr. S. Bhimasankara Rao observes in the *Quarterly Journal of the Andhra Historical Research Society* :—

For a long time past, it has been the prevailing impression and also the accepted opinion of many orientalists that the puranas contain little or nothing of any real historical value and were merely fairy tales proceeding from the fertile imagination of grateful bards to glorify their royal patrons. The present attitude of the modern

scholarship towards these documents has been changed and it was reserved for a Bengal Civilian High Court Judge the late Mr. F. E. Pargiter to rescue them from oblivion and to appraise their real historical value in 1913 by his publication of "Historical Tradition" which gives us the researches carried on by him into this neglected field of Puranas for many years. He has demonstrated that underneath the mass of legend there lies a fairly coherent skeleton of historical tradition mainly representing the standpoint of Kshatriyas and not seldom contradicting the orthodox Brahmanic texts and this he has, with great skill endeavoured to reconstruct. It had been shown that these puranas contained valuable historical information and the description of ancient monarchs and their realms given in them are trustworthy and his publication of the Dynasties of the Kalage in accordance with the historical facts narrated in the puranas, has opened the eyes of all orientalists and a critical study of the puranas on modern scientific lines has been inaugurated. It appears that the ancient Indians had extensive commercial dealings with Africa and in the course of their commercial ventures they had to find out the very sources of the river Nile in Egypt and a lot of geographical information was embedded in the Puranas which nobody could discover till now. The discovery of the sources of Nile engaged the attention of many British explorers who could not succeed. It was only very recently Lt. Col. Speke was able to discover the sources of the Nile from a map which was constructed on the information given in the Puranas by Col. Wilford in his Asiatic researches. In his book "on the discovery of the sources of the Nile" Liet, Sneke, the modern discoverer of the origin of the river Nile, stated that the information which the puranas contained about the sources of the river Nile was so accurate that when planning his discovery of the sources of Nile, he secured best information from a map reconstructed out of the Puranas based on a map drawn by Col. Wilford from the information contained in the Puranas. This map traced the course of the great river Nila-Krishtna, through Kusadipa, the ancient Indian name for Africa, from a great lake in Chandrasthana. It has therefore been abundantly proved that the statements contained in the puranas with regard to the various places of the world, with which the ancient Indians had commercial dealings are geographically correct. Mr. P. T. Srinivasa Iyengar, the eminent South Indian historian referred to the fact in his article on South Africa published in the Hindu.

Chiefs' Colleges

The Educational Review writes :

We have referred, from time to time, to the unsatisfactory nature of the Chiefs' Colleges in India in so far as they tend to encourage a feeling of unhealthy separatism on the part of the sons of the ruling princes. The members of the royal family in England do not think it beneath their dignity to send their children to the Universities of Oxford and Cambridge, and there is no reason why the petty feudatory princes of India should think it obligatory on their part to have a separate

institution for themselves. Members of the families of ruling princes have everything to gain in the development of intellectual ability as well as character by association with the educated middle classes in India, and the huge white elephants of the Rajkumar Colleges had better cease to exist as soon as practicable. While European domination has practically ceased in many of the higher educational institutions of this country, it is perpetuated even to-day in all the Rajkumar Colleges, where the prospective ruler of an Indian State is, more or less, compelled to look upon only members of the European community as leaders and men of ability.

A Principal's Recreation

Principal H. E. Stapleton of the Calcutta Presidency College writes in the *Magazine* of that College:—

The first thing that comes into my head is to recommend to every one that if they wish to enjoy a holiday properly, they should do something which is utterly different to their ordinary occupation. Last time I was on leave, I devoted myself (needless to say at my wife's behest) to endeavouring to help in the production of pullets that—unlike the ordinary barndoor hen which only condescends to lay about 80 eggs a year—would lay three times that number. This time I found our homestead in Jersey being devoted more and more to that most admirable of all animals, the Jersey cow. An Indian cow is regarded as somewhat remarkable if it yields 5 seers a day, whereas every Jersey cow gives at least 10 seers, with 5 p. c. Butter Fat, and one of our cows for some time after it calved in June gave well over 22 seers of milk. Now if you are fortunate enough to own such cows they must be fed—preferably with food grown on the place to save unnecessary expenditure; so I soon found myself turned into a farmer, diligently supervising the ploughing of land to sow with oats, mangels and above all, that most useful of all fodder crops, lucerne, while experiments were also begun early in the spring with a new fodder crop, Marrow-stem Kale—a sort of glorified cabbage with a long thick stem which is much appreciated by cattle. A drought in April and May proved a severe handicap to operations, but fortunately the weather changed, and, with plenty of rain for the rest of the growing season, everything grew well, so that when I left Jersey in September, ample crops were available to carry our small herd (now increased by 3 young heifers) over the ensuing winter.

Keshub's Cure for Communalism

Mr. T. L. Vaswani observes in *The Kalpaka*:—

Communalism will not be cured by compacts nor by each community insisting on its "rights". A new understanding, a new spirit of reason, a new appreciation of the essential Call of Religion as distinguished from sectarianism will indicate that there are "rights" which are wrong. Not by insistence on but by sacrifices of wrong irrational

rights may the Hindus and Muslims attain to that unity which is our crying need to-day. Easy going "tolerance" will not take us far. The spirit of Humanism is needed. Its essence is a profound belief in the rights of man as man. These are right "rights". Religions were not meant to be cults of strife and murder. Religions were meant to be servants of Humanity. This realised Sri Keshub Chandra Sen. I bring to his blessed memory my flowers of love and reverence and I salute him as one of our greatest prophets of the Religion of Humanity and Harmony.

Caste in the Arya Samaja

Professor Ramesh Chandra Banerji expresses the opinion in an article in the *Vedic Magazine*:—

The evils of the remnant of caste feelings are doing equal, if not more, mischief in the Samaja. Some time back, I read in *The Arya Mitra* of Agra, that a non-Hindu convert was experiencing great difficulties in getting his sons married, although he entered the Samaja some twenty years ago. Why do we do Shuddhi work at all, if we cannot at once confer all the rights and privileges &c. on the converts? If we cannot have inter-dining and inter-marriage with those who come to us, why this farce of Shuddhi? A single instance of such invidious social differences will do us more harm than any good one hundred much advertised *Shuddhis* can do. Caste prejudices are at the root of this evil that separates Aryas from Aryas. I know there are many Aryas who are liberal-minded, who have risen above provincial and caste narrowness. But what is needed is this that the mass of the Aryas should be freed from the bond of caste prejudices and provincial narrowness. Punjabi Aryas must be thanked for their comparative broad-mindedness in these matters; but much reform is needed in other provinces.

"Our Weak Physique"

We read in *The Volunteer*:—

It is not necessary to repeat that day by day we are going physically weak. That is one of the main reasons why we should pay more attention to the physical efficiency of the Indian youths. Our weakness has made us dwarfs also. And we are afraid that if the state of things continues unchecked we will be wiped out.

The Hindu of the Panjab has the best all-round physique and comes nearest the European standard followed by the Mahommedan, the Hindu of Bengal and the Parsi. The Hindu of the Central and the United Provinces is heavier than the Parsi at the lower ages but at ages over 35 the latter becomes heavier than the Hindu and gradually draws away until a very marked difference in weight is observed at the higher ages.

There is little difference between the Hindu of the Central and of the United Provinces and the Hindu of Bengal, but it will be observed that at ages above 35 the Hindu of the Central and of

the United Province is of a remarkably good build, if short in stature, but he does not maintain anything like the same standard at the higher statures, while the Hindu of Bengal is rather inclined to obesity at the higher ages.

It is therefore, our primary duty to improve the physique of our people and make them strong to work and sacrifice for the nation which is yet to be built.

The Teaching of Patriotism in Christian Schools

Irene Mason Harper observes in the *National Christian Council Review* :

Schools should touch life at every point. Education must not only prepare boys and girls for life in the future, but equip them for meeting the problems of life in the present. As nationalism and intercommunal strife are undoubtedly major present-day problems in India, which condition the lives of children and youths as well as adults, it seems impossible to ignore the need for teaching patriotism in Indian schools.

The desire and need for some teaching along these lines is growing. Some demands have been made of the schools by parents and educators for a fuller recognition of Indian culture and aspirations, but little has been done to meet these demands. Training in good citizenship is also an imperative need. It is difficult to understand how the citizens of this country ten or fifteen years from now can measure up to their greater responsibilities, unless they are prepared for them in the schools of today. Particularly in the Christian community does patriotism need to be fostered. In the past, Mission schools, especially boarding schools, have been criticised on the ground that they have tended to denationalise the Christian community. The present trend of the community, urged by Indian Christian leaders, is toward fuller identification with national life. No one who has watched the development of Christian influence in national affairs, and who considers the possibilities of consecrated, patriotic Christian leadership, can doubt the duty of Christian schools to train that type of leadership.

It may be easily admitted that something should be done, and is being done, along these lines in the colleges and high schools. But emphasis should be put upon the need of teaching patriotism and good citizenship in elementary schools as well.

The Mother in the Hindu Home

The following passages are taken from hitherto unpublished lecture of Swami Vivakananda's delivered in California now Published in *Prabudha Bharata* :—

There she is—the Hindu mother. The son's wife comes in as her daughter, just as the mother's own daughter married and went out; so her son married and brought in another daughter, and she has to fall in line under the government of the queen of queens, my mother. Even I, who never married, belonging to an Order that never marries would be disgusted if my wife, supposing I had

married, dared to displease my mother. I would be disgusted. Why? Don't I worship my mother? Why should not her daughter-in-law? Whom I worship, why not she? Who is she, then, that would try to ride over my head and govern my mother? She has to wait till her womanhood is fulfilled; and the one thing that fulfils womanhood, that is womanliness in woman, is motherhood. Wait till she becomes a mother; then she will have the same right. That, according to the Hindu mind, is the great mission of woman—to become a mother. But Oh, how different! Oh, how different! My father and mother fasted and prayed, for years and years, so that I would be born. They pray for child before he is born. Says our great law-giver, Manu, giving the definition of an Aryan: He is "He is the Aryan, who is born through prayer." Every child not born through prayer is illegitimate, according to the great law-giver. The child must be prayed for. Those children that come with curses, that slip into the world, just in a moment of inadvertence, because that could not be prevented—what can we expect of such progeny? Mothers of America, think, oh that! think the heart of your hearts, are you ready to be women? Not any question of race or country, or that false sentiment of national pride. Who dares to be proud in this mortal life of ours, this world of woes and miseries? What are we before this infinite force of God? But I ask you the question to-night: "Do you all pray for the children to come? Are you thankful to be mothers, or not? Do you think that you are sanctified by motherhood, or not?" Ask that of your minds. If you do not, your marriage is a lie, your womanhood is false, your education is superstition, and your children if they come without prayer, will prove a curse to humanity.

See the different ideals now coming before us. From motherhood comes tremendous responsibility. There is the basis, start from that. Well, why is mother to be worshipped so much? Because our books teach that is the pre-natal influence that gives the impetus to the child for good or evil.

The Dominion Status

In the *D. A. V. College Union Magazine* Prof. Sri Ram explains what the Dominion status within the British Empire means at present. After showing how the supremacy of the dominions has been recognised in their internal affairs, he writes, in part:—

That the British dominions enjoy representation in the league not simply as members of the British Empire to add to its voting power is now more than admitted. Its implications were brought home to the British Government when the Irish Free State representatives insisted on getting the 'treaty' between the British Government and the Republican (Provisional) Government of Ireland registered at the league office. This registration has fortified the Irish constitution with an international backing—a breach of the 'treaty' by Great Britain can bring about an international crisis. Thus one of the dominion constitutions at least has now become an international instrument.

The power of crediting ambassadors and of receiving them has also been conferred upon the

British Dominions. Canada was again first in this field. In 1924 the Irish Free State was also given the same power of representation in the U. S. A. or even elsewhere if she so liked.

In another way also has the autonomous position of the dominions been recognized. The spoils of the last war were distributed among the victors as mandated territories. These territories are to be governed by the mandatory powers under the general supervision of the League. Here is a task in performing which the dominions are responsible not to the British government but to an international body, the League of Nations. Thus the Union of South Africa governs S. W. Africa, and Australia rules over New Guinea. This is another recognition of the international position of the dominions.

Look at it however we will, we shall thus find that the dominions now fall very little short of the international position of independent states. They enjoy most of the amenities of independent states without many of their troublesome responsibilities. They are members of a powerful league which includes a very large area of the world. They need not to go out to seek allies, they need not trouble themselves to found and maintain ever-shifting ententes and alliances.

But does not the fact of being "without many of the troublesome responsibilities" of independent states prevent the Dominions from developing the strength to face such responsibilities, and thus keeps them weak?

The Educational Situation in China

Dr. T. Z. Koo writes in the *Young Men of India* :—

Earlier in the year, is looked as if many of our schools and universities, both Government and private, would not be able to open their doors this autumn. Educational institutions in North China were having a difficult time because they were suspected by the militarists as hot beds of revolutionary thought and propaganda. In Nationalist territory, all schools are undergoing a complete reorganization. But contrary to expectations, nearly all schools have opened. Government schools like the Tunglu University in Yunnan the First Chungshan University in Canton, the Third Chungshan University in Hangchow the Fourth Chungshan University in Nanking, the National University in Peking, the Tung Pei University in Moukden and others have commenced work. Private educational institutions like Amoy University in Fukien, Fuh Tan and Kwanghua Universities in Shanghai, and Nankai University in Tientsin are carrying on as usual. Christian schools like Canton Christian College, Hangchow Christian College, Fukien Christian University, Soochow University, Shanghai Baptist College, Nanking University, Ginling College, West China University, Shantung Christian University, Yen Ching University are open and most of them are crowded to their utmost capacity with students. The only notable exception to this rule is Hupeh and Hunan where all schools are ordered closed for six months in an effort to clean out communistic students.

The Future of Hand Spinning

Mr. N. G. Ranga observes in the *Indian Journal of Economics* :—

To think of making "Hand Ginning and Spinning" as one of the prominent industries of the country as hand-weaving is, will be economically unsound. For whereas the hand-loom weavers have to compete only with the weaving mills; Khaddar has to compete with both spinning and weaving mills, and it is so quite a hopeless task. To sell Khaddar at the same prices as the mill made cloth is impossible, unless the wages paid to the ginner, cleaners, spinners and weavers are even much lower than at present, when it may not be worth while for the spinners and others to spend their time upon this work at all.

It is possible to argue that Khaddar can be and needs to be merely an auxiliary employment in the country to supplement the earnings of the ryots. It is also one of the chief industries which can be used to relieve the distress due to unemployment. If the State recognises the right of every worker, "who is able to work, willing to work and unable to find work," to live and work, as it has done in England, then it would be worth while for the State to employ some of the workers on something rather than keep them idle and maintain them at its cost. Hand Spinning is the only prominent industry which can be organised on a national scale, and which can give employment to millions, and yet whose products can really find a market, provided the same prices as those of mill-made cotton are charged. In that case, the Government would have to subsidise this industry; but it would pay considerably less than what it would have to pay on unemployment relief, if no work could be found for the unemployed."

We need not fear that khaddar will not be sold at all, for after all the country that is affected by railways and foreign imports is smaller than that which is yet uninfluenced by these things and it will be some generations all the country adopts finer kinds of clothes, since khaddar is more durable than the mill cloth and is more suitable to the needs of the peasantry and is therefore better liked by them.

The greatest achievement of the khaddar movement is that it has shown to the public and the Government that it is necessary to take urgent and effective steps to minimise the periods of unemployment. It has also demonstrated the economic potentialities of the spinning wheel and has provided a new means of relief for the famine-stricken areas. It is due to this movement that the Madras Ministry, the Mysore Government and the Bengal Government have accepted the Charka as one of the very effective means for relieving the unemployed.

Four Great Tamil Works

Pandit N. Chengalvarayan writes in the *Quarterly Journal of the Mythic Society* :—

Four great works of this period, viz *Kural* by Tiruvalluvar, *Kolitt-thogai* by Nallan Thuvanar, *Chilappathikaram* by Ilanko-Adigal and *Manimekalai* by Chathanar, are of outstanding importance. These furnish ample materials for studying the histories and civilization of the ancient Tamils.

In this literature we find a true and faithful picture of the social and political condition, the habits and manners of the Tamils, preserved in an enduring form. The monarchs of South India, besides patronizing education, took keen interest in developing the science and practice of fine arts, such as music, dancing, painting, sculpture and architecture.

There were several religions in South India in olden days. Among them Shaivism and Vaishnavism deserve special mention. Religious toleration was one of the most striking features of Tamil society.

"Can We Develop Mechano-Yogic Therapy?"

Yoga-Mimansa discusses the above question and writes in part :—

By *Mechano-Yogic Therapy* we propose to denote that system of treatment where the physiological advantages of Yogic exercises would be secured from mechanical contrivances used by patients who will themselves remain absolutely or at least partially passive.

Now the possibility of developing this new therapy will depend upon the possibility of finding out suitable mechanical contrivances which could be used on the same principles that underlie Yogic Therapy and which would lead to the same results.

Yogic Therapy proposes to give health to the degenerated organs by—

i Improving the nerves, glands or muscles responsible for the health of those organs,

ii Removing the offending matter causing pathological conditions therein ; and

iii Oxygenating the blood in general.

This is accomplished by—

i Bringing a richer blood supply to the nerves, glands and muscles concerned, with the help of poses and the force of gravity.

ii Massage automatic or otherwise.

iii Muscle movements promoting blood circulation and giving massage.

iv Respiratory exercises.

It is possible to invent mechanical substitutes for the different Yogic exercises. Although these substitutes can never have the efficacy of the original practices, yet they serve the same purpose on a humbler scale and in a few cases have some advantages over the original. So the answer to the question heading the article is clear and we unhesitatingly declare that we can develop Mechano-Yogic Therapy.

Possibilities of Eri-Silk in Bihar .

Mr. M. N. De writes in the *Mysore Economic Journal* :

Assam is the home of Eri Silk. Eri silk is the product of an insect like mulberry, tasar and muga and other kinds of natural silk. It feeds on castor and is fully domesticated. Hitherto it has been cultivated in the Assam Valley, but now with the facilities for obtaining healthy

eggs from Bhagalpur and other places, its cultivation can be carried on in Bihar and Orissa from the beginning of July, as soon as the monsoon breaks out, to the end of February, when hot and dry winds do not begin to blow. It is unsuited during March, April and May, when hot and dry winds continue to blow and the atmosphere is laden with minute particles of dust. The rearing is very simple and can be done on a small scale when once it has been seen. The production of thread and cloth offers no difficulties to people accustomed to spinning and weaving cotton, and where there is a demand for light profitable work, such as can be done by women and children. With the favourable climatic conditions of the Province, the industry is capable of wide extension as a Cottage Industry where castor grows abundantly. The worms are strong and stand diseases and rough handling. It is pre-eminently suited as a Cottage industry and the work involved is simple and inexpensive and can be easily carried on in Tatti Houses. The cultivator can expect to derive an extra income by providing work for his family during the recess between agricultural operations. The margin of profit in the industry is however very small and the utmost economy has to be practised while rearing the worms. The rearing should be done on a small scale in one of the dwelling rooms, it will not pay if done on a large scale with hired labour. It serves as an excellent object lesson for studying insect life for children in schools.

The Telegraphs "Clerical Review."

The Telegraph Review writes :—

It is the irony of fate that the Government of India should have, after mature deliberation, thought fit to give effect to a scheme of revision of pay of the Clerical staff employed in Telegraph offices with the view, we are told, of equalizing the pay of the staff with that of the staff of similar status in Post offices. The logic or justification of this step remains quite a mystery and passes all comprehension. If the mere appellation "Clerk" was the only criterion that guided the Government in equalizing the status of the Telegraph clerks with that of the Postal clerks or at least that section of Telegraph clerks designated as Signal Room Clerks we are afraid the Government of India are not correct and have inflicted a serious injustice on the helpless men and also given a rude shock to the sense of justice and equity. The nature of the duties and responsibilities and the conditions of service of the Signal Room Clerks are unique and there can be no comparison whatsoever with the Postal Clerks and yet we are told that their positions are similar. In the face of the facts that their hours of duty and nature of work are different the Telegraph Clerks are thus to be made equal with Postal clerks who have no night duties and have less hard work. Then again, supposing that this is so, may we inquire, with due deference, who might be the poor creatures on the Postal side with whom we are to compare the Clerks of the novel class III? Are we to find their compeers among the Postal Delivery peons or among the ordinary sorters and mail-van drivers of the Railway Mail Service Branch?



Rulers of the Indian States

Mr. C. K. Patel writes in *The Indus* :—

The princes have their own ways and channels of spending. Thus rulers, in general, require a larger privy purse than His Majesty George V. Out of the estimated revenue for the years 1922 of the British Government, put down at £1,216,650,000 (which can safely be taken as an average), £110,000 was set aside for Their Majesties' privy purse which is a percentage amounting to '009 of the total revenues. On the other hand the privy purse of Indian princes devour in several cases 50 per cent. of the total revenues of the State. So enlightened a ruler as His Highness the Gackwar of Baroda requires 20 lacs of rupees for his privy purse, in addition to what is necessary for the heir apparent and other family members. Twenty lacs of rupees amount, roughly, to 10 per cent. of the whole of revenues ; and besides that 2 per cent. of the revenues are set apart for the heir apparent and other members of the royal family. This is an exceptional case but as a rule petty rulers in Rajputana and Kathiawar require almost half of the revenues for their privy purse. And how is this amount spent ? It is spent, in most cases, in chicanery at the Court, and frequent pilgrimages to European countries. These facts are so open that they require no proof, but, as a proof, well may we adduce the Mumtaz case and the scandal known as "Mr. A's" case in England. Many Princes instead of looking after their Government spend their time in annual visits to European countries.

Birth Control

The Week thus summarises portions of an article published in the *Yale Scientific Magazine* :—

One is grateful to Dr. Huntington who has taken what we have called a self evident proposition and tested it scientifically in a given case, i.e. the careers of 1700 graduates of Yale University who left College many years ago, whose positions in life were assured and whose families complete," as he puts it in a survey of his investigations just published in the *Yale Scientific Magazine*. Now he found, first, that the most successful men "are married in much larger proportions than the least successful ;" secondly, that the most successful tend to marry somewhat earlier than the less successful ; thirdly, that "among the most successful tenth, no less than eighty per cent. have children, whereas among the least successful this falls to forty per cent. The net result is that the most successful on an average have about three times as many children as the least successful."

Dr. Huntington answers the question, "But what about the children in the larger families?" Studying 1,700 men who graduated at Yale brilliantly in the period 1922-1926, he found that "the classroom work for the entire four years of college shows a well-nigh perfect gradation from relatively low marks, on an average, among those who were the only children of their parents, up to a fairly high average among those coming from families of six or more." Nor was this superiority confined to the class-room. Students who had five, six, or more brothers and sisters, "decidedly excel those from the smaller families, in literary, dramatic, religious and musical activities, in managing athletic teams, in student government, and the like." Finally, even the star athletes come from the larger families. "That popular notion that children are benefited when families are limited to two", concludes Dr. Huntington, "is completely wrong as far as Yale College graduates are concerned. The bigger the family, the more likely a boy is to succeed in college."

Here are some facts, scientifically established at that. Unpalatable to birth preventers, no doubt. But facts.

White Men Advised to Dye Their Bodies in the Tropics

Mr. Steven Norris writes in *The British Empire Review* :—

It is actinic heat which is mainly productive of the symptoms of heat-distress.

Now, from the fair Norwegian (or "Nordic") type southward through the populations of Southern Europe, ability to withstand the effects of excessive heat is found to exist in direct proportion to the "index of nigrescence" (i.e. skin-blackness) prevalent among these people. The fair skin of the Nordic admits a maximum of these deleterious "actinic rays," whereas the dense black colouration of the Negro excludes the greater part of them. The freckles which appear on the fairest Northern skins are a feeble attempt on nature's part to call up a little pigmentation to protect the underlying nerves and tissues from the sun (possibly this attenuated pigmentation indicates a remote trace of southern race). The European of the Mediterranean basin, falling, as he does, midway between the Nordic and the Negro, is thus able to bear without distress considerable exposure to semi-tropical sunlight.

At present, attempts to combat the debilitating effects of exposure to tropical heat are made chiefly through the medium of clothing. White

is largely employed to reflect the "superficial" heat of the sun's rays. Thus we have the white pith helmet, reflecting the heat rays and protecting and shading the head and face, and the white drill suit. The use of red flannel sewn into the clothes, and covering the more vital centres of the body—e.g. the spine—has been found to diminish very considerably the penetration of the harmful "actinic" sun-rays.

We would suggest, however, that the next step in the search for immunity should be along the lines of "taking a page out of nature's own book." In other words, nature's own means of immunising her creatures should be studied, with a view to applying their principles to our own particular problem.

To achieve this end, the writer suggests that the custom should be introduced among white tropical populations of *dyeing* the body, by means of a bath taken in an indelible (or nearly so) and non-poisonous vegetable dye to a colour equalling in opacity the pigmentation of the negro. Requisites of such a dye will be: a fine, penetrative fluidity, having no clogging effect upon the pores; proof to perspiration, and permanent over a period of weeks or months—and renewable as often as the wearing effects of friction and washing make it necessary. Regarding the colour, research may show that in the case of Whites there are colours more effectually protective than nature's unvarying black. To ascertain the most suitable ingredients and colouration for the dye, research should be undertaken on this *Imperially important* question by one of the departments of tropical research situate on the spot.

In conclusion, we might mention that in deference to colour prejudice—which would hardly consent to the pigmentation by Whites of the visible parts of the body—it is probable that the face and hands might be immunised when taking the dye-bath were they previously rubbed over with oil or grease. The scalp however, it would in all probability be advisable to dye. The dye should be made commercially available, and bathing establishments provided as ordinary adjuncts to every-day life.

Were it found possible, upon research, to introduce such a simple and effective method of combating excessive heat as we have proposed, the greatest bugbear of white life in the Tropics would have been removed. The knowledge that such a protective measure was available would awaken a new interest in tropical colonisation. And by its extensive adoption thousands of square miles of tropical British territory, now derelict, would become, automatically, eligible for white settlement.

The Public Library as a Factor in Education

We take the following passages from an article in *Current History* by Mr. George F. Bowerman, Librarian, Public Library, Washington, D. C. :—

The free public library, still an under-developed educational agency, has the capacity for becoming a highly effective complement of all formal education and a universal supplement of all in-

formal education. The library as continuation school offers to people of all tastes, of all degrees of literacy and aptitude, of all ages, elective courses in every field of knowledge. Parallel with accelerating the growth in numbers of those who are prolonging their school life is rapid enlargement of the fraction who feel the need beyond school for further educational equipment to meet the problems of life. The function of the library is not only to stand ready, but to make the initial move to capture this swelling army of those who pass through the schools, to win them to the idea that education is a never-ending process, to place the world of print at their disposal and to supply the skilled guidance needed to make their adult lives efficient, interesting and sane.

In 1921 the American Library Association adopted as a reasonable minimum for good public library service 11 per capita, with more than that needed for the development of a program of trained library service. A number of cities are spending considerably more than 11 per capita; among them Cleveland 11.54; Boston, 11.18; Portland, Ore., 11.13; Indianapolis, 11.01; Springfield, Mass., 11.07; and Evansville, Ind., Berkeley, Cal., and Davenport Ia., 11.04 each.

For the protection of society against the fruitless or vicious use of leisure time, for the avoidance of still greater expenditure on juvenile and other courts, charitable and correctional institutions for good citizenship insurance, will not "long-headed" Americans come to see the value of spending more money on their public libraries, and of insuring that their libraries measure up to opportunities? Even if not conceived as a moral obligation to make the whole body of citizens intelligent perhaps the good sense of our people will decide that general intelligence is a matter of necessary mental sanitation.

"Another Kind of Prohibition"

Abkari writes :—

In answer to a question put by Mr. Cecil Wilson, M.P., in the House of Commons (arising out of the connection between the sale of liquor and communal riots in Calcutta), Lord Winterton refused to admit that such a connection existed, and added that he was unable to obtain any confirmation of the statement that liquor shops were prohibited from closing voluntarily. The first point has been dealt with in previous issues. With regard to the second, it is sufficient to quote from the "General conditions applicable to licences in Bengal," where we read :—

(Par. 8) "Every licensee shall keep his licensed premises open during the prescribed hours, unless their temporary or permanent closure is authorised. He shall, in respect of any article which he is licensed to sell, meet the demand of every customer."

Par. 23 provides for the payment of compensation where the premises are closed for more than six hours.

Exact information on this subject has now been obtained from correspondents in Calcutta and duly passed on to the Under Secretary of State by Mr. Wilson.

Changing Negro-White Relations

We read in *The World Tomorrow* :—

A notable shift is observed in the attitude toward Negroes and white leadership. Insistence upon the tutelage regarded as essential ten years ago has relaxed. Howard University has a Negro president and Fisk University a white president and both with a mixed faculty.

There is still segregation, though with the possible difference that the exceptions provoke less commotion than formerly. There is an adjustment in working relations in advance of the status of twenty years ago, but without the freedom of the trades for Negroes characteristic of forty years ago. Most of the old inflaming slogans are dead or dying, the ban is being lifted on voting, the use of this vote has at least in two known instances in the South aided the election of intelligent and fair-minded officers. Lynchings have decreased 90 per cent since 1892,—and it is now more active guilt to hold silence on it. The South is finding a new interest in business and industry, and relations are becoming less personal. All but eleven of the International Unions have removed the constitutional bars to Negro membership, and although this was scarcely more than a gesture of common-sense, admissions of Negroes to their organizations have increased.

There was a time, and not so long ago, when even the most reasonable men recoiled before the meaning of a race relation founded upon the highest principles of ethics and Christianity, accepted by themselves. And although as numbers go, few have actually achieved a full adjustment to it, or perhaps will do so in many decades, it can be counted as perhaps the greatest gain that it is not now so difficult to accept the principle.

Indian Labour in Malaya and the Sex Ratio

The Indian informs us :—

The Controller of Labour, Malaya, has paid a successful visit to India in connection with this matter. The Government of India has fixed that for every five male assisted emigrants there should be four females. We are not concerned about the practical difficulties of satisfying this particular sex ratio. But we would like to point out certain facts in this connection. From a perusal of the report of the meeting of the Immigration Committee, held on the 24th November, we notice that the ratio of women to men, has not improved in 1927.

It is a matter of common knowledge that as a result of the great disparity in the ratio of the sexes in the estates, the morals of the labourers are not very enviable, and conditions are getting worse in some places. The position in towns like Singapore is very much worse than in estates. There are over 12,000 Indian labourers employed in the Municipality, and Harbour Board. How many women are there among these people? Even a very liberal calculation cannot find more than 300 women.

"Living Force of Buddhism"

The Young East writes :—

Who says Buddhism is decadent in Japan? Proof that instead of being in the wane, it continues to be a great force for good is too numerous to cite. For instance, a recent issue of a great Tokyo newspaper carried a pleasant story of a Japanese woman, who, under the benign influence of Buddhism, forsook her life of sin. The woman referred to is Mrs. Kiyo Sakata, proprietor of a house of ill fame in the city of Yamagata, North-eastern Japan. Her husband died six years ago and since that time she has eagerly been seeking spiritual salvation from the merciful hands of Buddha. One day last month, she called on the head priest of the Hoshoji Temple near her town and told him that she had freed six girls in her employ cancelling their debts totalling 12000 yen, and that she wanted to contribute her house to the temple to be rebuilt into a kindergarten. "I have sinned against Lord Buddha and want to atone for my sins," she said to the priest. She further explained that ever since her husband's death six years ago she found great consolation in visiting Buddhist temples and hearing sermons. The more she heard of Buddha's teaching, the clearer she saw how sinful was her business. At last she could no longer continue it and decided to give it up altogether. When the six girls in her employ were told by their mistress that they were free they could not believe her words, for the announcement was too good to be true, but soon found that Mrs. Sakata meant what she said. Needless to say they went to their respective homes in a buoyant frame of mind, like birds freed from their cages. "They were happy, but I was no less happy," concluded the penitent woman. Work is now in progress to remove her house to the compound of the Hoshoji Temple to be converted into a kindergarten.

The Myth of Military Security

Emily Greene Balch observes in *The World Tomorrow* :—

Military security has become a myth because the prime danger is no longer either danger of defeat in war or danger of being bested and brow-beaten by the more powerful. The danger is war itself. The modern power to destroy is overwhelming. Defense against it is utterly impossible. The "next war" is likely to be the last war for grisly reasons. We have to fear not losing "the next war" of which people talk so lightly, but of being involved in it.

Modern war is intolerable for victors and vanquished alike, not only because of the suffering and destruction that it entails, it is intolerable on a nobler plane, equally because it means demoralizing, in the most literal sense, men, women, and children by filling them with suspicion and hate which it is a slow, difficult business to work out of the mental system, and which are in themselves fruitful causes of new wars.

We need security not against being beaten in war, but against being drawn into war and from this angle we see how outworn a myth is the belief that preparedness makes for safety.

We need to appreciate that military preparedness is a language as well as physical fact. One thing that it says is, "I am seriously considering the possibility of going to war. It looks sufficiently probable for me to think it worth while to withdraw from much needed constructive use these millions of money and these hundreds of thousands of men."

Let a country once really undertake to become overwhelmingly strong on land or on sea, at once by a sort of polarization it evokes corresponding efforts on the part of that country or group of countries which it has in mind in so arming and on the part of others too. If it is very powerful it evokes, above all, counter alliances.

More and more clearly the stage is then being set for war. Then evolves the fatal state of mind and state of facts that are characteristic of the race in armaments. The allies egg one another on, involve one another unreasonably and create a fatal division of responsibility. The situation becomes more and more tense and explosive.

Under such circumstances the crack is bound to come and if it comes again it will be the crack of doom.

Grazia Deledda

According to the *New Republic* :—

In making its award to the Italian author, Grazia Deledda, the Nobel Prize commission seems to have followed a practice of which it has furnished other examples : to recognize writers of unquestioned merit but of restricted or even local reputation. Signora Deledda's fame has not been confined to Italy. Especially her earlier works were translated into the principal European languages ; and five of her novels have appeared in America, the latest being "The Mother" (Macmillan) of 1924. Yet neither in Italy no elsewhere has she enjoyed a clamorous success ; nor from among her forty or more volumes does any one stand out as a member of the world's immortals. This is due, probably, to the narrowness of her distinctive field—the portrayal of the manners, customs, and figures of her native island, Sardinia—and to a corresponding narrowness of the moods and sentiments she exploits. Holding aloof from the great currents of thought and feeling which have coursed through the world, or even through her own country, during her lifetime, Grazia Deledda has for the most part clung to the matter she knows and to the life she understands. Publishers have occasionally urged her into strange fields—the psychological novel, for example, but she has always sensed the falseness of the divergent route and hurried back to her familiar ground. If it would seem surprising that better known Italian names were overlooked in this year's award, it should be remembered that hardly another Italian writer has stood the test of forty years of wear as Grazia Deledda has done. There is a fine and coherent seriousness of art in all her bulky production. While other more spectacular geniuses have been now applauded and now condemned, Grazia Deledda has been content with the esteem of a small but loyal audience, in each of the many countries of the western world.



Grazia Deledda

World Conference on Education

Shri Narayan Chaturvedi writes in *The Hindustanee Student* :—

The World Federation of Educators is one of the most hopeful signs of the time. In importance it is perhaps second only to the League of Nations itself. Its meeting at Toronto in August last should have satisfied the most exacting and skeptic critic. It had brought together over seven thousand educators from different parts of the world. About sixty nations were represented there. Australia, Persia and Mexico were some of the newcomers to the Federation.

The work of the Conference was divided into a number of sections. Besides the five Herman-Jordan committees, appointed to explore the means of educating the rising generation in the ideas of world amity, there were special committees on illiteracy, the social aspect of education, use of the cinema, etc. India is most vitally concerned with the question of illiteracy and we found the work of this committee most interesting and useful from our standpoint. Perhaps no other section of the Federation will do so much good for our country as this one.

The all-India Federation of Teachers Association was represented officially for the first time in the

Federation, and it was accorded a very hearty welcome. The message of the Secretary of the Indian Federation was read at the opening session, and it was received with unusual warmth. The Federation charged me to carry back the best wishes of the educators assembled there to the teachers of India. Miss Tagore and Mr. R. V. Gogate also attended the convention. India was represented on every important committee and the contribution of her representatives was considered very helpful.

It is a matter of great satisfaction to us that whereas formerly there was no Indian on the Board of Directors of the Federation, this time two of them were elected to it. Prof. P. Sheshadri the President of the Indian Federation was elected for a term of four years, and Mr. Inamdar, commissioner of Education of Aundh, for period of two years. This representation of India on the Board of Directors has given her not only a recognised status in the Federation, but has also opened up for it an opportunity to contribute its share in bettering the world through education. And I trust India will give a good account of herself. Her very first act on entering the World Federation shows what active part she proposes to take in it. The all India Federation has suggested that the Regional Federations be formed and she has invited the Asiatic Federation to meet in India in 1928. A committee has been appointed to consider the question, and we hope that the Asiatic Federation will become a reality and will meet in India, which I trust will smooth the way for the World Federation to go to India in the near future.

Abyssinian Independence

Kurt Lubinski writes in *Vossische Zeitung*:

In all the world there is no single independent state that contains within its boundaries so many racial and religious elements as Abyssinia. Class feeling, race pride, and religious zeal have shaped the structure of the present Ethiopian nation without having weakened it.

The first external impression one receives is not fully appreciated by a European, who fails to realize the significance of the different-colored skins of the natives, ranging from the light brown of the Amharites to the inky black of the negro. Ethnologically the country is composed of Semites, Hamites, Cushites, and the primitive Wata and Agau tribes. Business is carried on by Arabs, Indians, Armenians, Aegean Greeks, and domiciled Europeans of every nation. The journalist at once remarks how closely the various religions are thrown together—the Coptic Abyssinians with their Bible dating back fifteen hundred years, the Mohammedan tribes of Somali, Danakili, Guragi, and Harargi, the French Catholic missionaries, Swedish Evangelists, American Adventists, the Jewish Falashas in the northern part of the country, heathens in the south, and elsewhere wandering Buddhists, Brahmans, and Zoroastrians, clothed in cotton and handling English pound notes.

A Living Newspaper

We read in the *Living Age* :—

The troubadour has been brought up to date in the troupes of actors and actresses which have been organised to go about Soviet Russia disseminating news and amusing the public. A normal edition of this 'newspaper' employs at least twenty acrobats, singers, dancers, and parodists, who interpolate the propaganda and news of the day in their acts in such a manner that the Russian workingman or peasant can sit back and enjoy himself, taking his news as a sugar-coated pill to the tune of the latest popular song.

The scheme is very simple. At Moscow about twenty dramatists, or scenario writers, arrange the news of the world in vivid and easily assimilated form, and every fortnight a new programme is forwarded to the six thousand troupes who tour the country. For example, the flaxen-haired beauty of the Russian cabaret does not sing of love, but uses all her charm and magnetism in teaching her public the latest traffic regulations or explaining the prevailing diplomatic tangle. Some acrobats, in imitating machinery, may interpolate remarks not at all complimentary to the American motor-car industry and capitalism. If an actress toys with a sunflower, her audience does not hear romantic gush, but learns the utilitarian value of sunflower seeds. Parodies are written for the old popular tunes so that the Russian peasant may learn about the latest agricultural machinery. Humor is supplied by references to the old regime. Recently the 'living newspaper' proved its worth in the dissemination of publicity on the new standards of weights and measures.

These performances are free, the expense of putting on the show being borne by the trade-unions. The actors and actresses are professionals, whose salaries, though not high, are sufficiently attractive to draw one hundred thousand strolling players. The acts are given in quick succession, and every possible economy is effected in scenery and costumes. Crudely painted but vividly colored cardboard picture-frames, like those in the old Russian cabaret shows, are used extensively, and the costumes are ingenious contraptions which may be turned upside down, back side to, or twisted to make almost any sort of garment. Thus this unique theatre and newspaper combines many elements of the news reel, the town crier, and the troubadour, of Will Rogers, Balieff, and Lenin.

India's Degradation Denied

Dr. J. J. Cornelius, formerly of Lucknow University has contributed to *Current History* an effective reply to Miss Mayo, under the above heading, without indulging in any recrimination. As most of Professor Cornelius's article will be reproduced in the February *Welfare*, we refrain from making any extracts from it.

The New Turkey

In the same magazine Ibrahim A. Khairallah gives a good account of the regeneration of the Turkish people to-day, from which we make a few extracts below.

It is indeed difficult to say which of the two is the worthier achievement, the demolition of the antiquated system of the old regime or that of reconstruction undertaken by the abolition of the Sultanate and the Caliphate, the closing down of *madrassas* (reactionary centres of religious intrigue), the suppression of the privileged class of Ulemas or Hodjas (religious teachers) who in the past were represented in the Cabinet by the powerful Sheikh-ul-Islam, and lastly, by the abrogation of the Moslem law, which regulated domestic relations in general.

Graduates from medical schools are by law obliged to serve three months in malarial regions, and two years—at a fair stipend—as district physicians. Considering the insufficiency of qualified physicians, the total number being 3,000, the department opened two infirmary schools and made them accessible to graduates of secondary schools. Tuition in them is free, and special courses in infectious diseases and sanitation are given. Two maternities were opened at Angora and Konia to study the problem of infantile mortality and propose means for lowering it.

The hardest task of the department was its campaign against malaria. The epidemic is now under control, and in the regions of Angora and Adana eradicated altogether. In other regions it has been reduced appreciably. A systematic campaign has also been waged against trachoma in the region of Malatia. And if we except malaria, which is being successfully coped with, the sanitary condition is quite satisfactory. Since the disappearance of typhus, which raged after the war, there has not been recorded one case of an epidemic, and that in spite of the influx of a large number of indigent immigrants.

VII. Education—The law of 1924, called "the Law of the Unification of Instruction," definitely abolished the religious and backward instruction given in the *madrassas* of the old regime, and established the modern national lay school. This was supplemented by another in 1926, which proclaimed the principle of a unified primary education, suppressed religious instruction in lycées and secondary schools, and reduced it to the strictly necessary minimum in the primary schools.

When compared with education under the old regime, which aimed at educating a particular class of civil servants only, and was influenced by religious prejudices, the reforms of the Republic are impressive. Under the new regime education is impressed with a thoroughly national character and made accessible to all; it is completely freed from all religious constraint and rests fundamentally on the principle of freedom of thought and scientific progress. Primary education is free and obligatory, requiring an attendance of five years. There are now 5,883 primary schools as against 2,632 in 1914; 11,770 instructors as against 8,165, and 385,455 students as against 250,200. In some of the secondary schools co-education has been

introduced tentatively, and, if successful, will be generalized.

X. Cultural Efforts—In the press, as well as in the fields of literature and fine arts, earnest efforts are being made to break away from the past and adopt Western culture. The rupture with Islam is complete. The seclusion of women is a thing of the past. So is the Moslem law that consecrated polygamy and woman's inferiority. The emancipated Turkish woman in no way differs from her Occidental sister.

Has the rapid modernization of Turkey been too precipitous to be lasting? Is the reawakening of the nation due solely to the inspiration of the man who shook it back to life from torpor that bordered on death? M. Marchand firmly believes that the change is permanent. Among the intelligentsia, the modernization of Turkey is the logical conclusion of a leavening of ideas for over a century. Among the masses the rupture with the past which the Republic precipitated and the Kemalist regime confirmed is but a resumption of normal development, temporarily checked, but never stifled, by the adoption of Islam, which dashed itself in vain against the rock of Turkish tenacity, and never succeeded in giving it a permanent Arab character.

Industrialism and Indian Life

In the course of an important contribution on the above subject to *The International Review of Missions* Sir Atul Chandra Chatterjee writes:—

It is the purpose of this article to direct attention to one particular aspect of the many profound changes through which India is passing at present, in common with Japan and other progressive Asiatic countries. Until fifty years ago there were no power industries of any magnitude or significance in India. Even agriculture was organized on the system of small holdings, and the numerical proportion of landless labourers was practically negligible. During the last half-century an increase in the population and other economic factors have created a considerable class of landless labourers who serve the tenant farmers for money or grain wages. Large-scale agriculture in the form of tea, coffee and rubber plantations has come into being and gives employment to workers who live on the estates and depend mainly on the money wages earned by them. Large groups of labourers, men and women, are frequently brought together from distant villages and hamlets for the execution of great schemes of public works, such as railways, canals, irrigation barrages or even a city like New Delhi. They often spend years away from their homes before the work is finished and the labour force is disbanded. The railways and other transport organizations have collected in towns and cities a large population of workpeople who would otherwise have lived in the villages. Finally, mills, factories and mines in different parts of the country are employing a daily growing number of workers for the production of minerals or manufactured goods. Most of these labourers are drawn from areas hundreds of miles away from the scene of their present occupation. The consequence of

* all this is the gradual evolution of a new social organization.

The man or woman who has lived in the new environment away from village and caste people unconsciously acquires a freedom of thought and action which remains even after the return to rural surroundings. Strange and unfamiliar ideas are imported into the countryside. The leaven works slowly but surely and the old order is changing.

Is this influence for good or for evil? It is not yet possible to give an answer. From the economic point of view the results so far have been beneficial. It has been indicated that the outlet provided by the urban industries and large-scale agriculture has eased the ruinous congestion in many rural areas. The returned emigrant provokes intellectual curiosity and is often instrumental in popularizing new agricultural methods and practice. Socially, he is a disintegrating factor. He is helping to break down caste and many evil customs embedded in caste. But is he contributing to the building of a new, saner, healthier, wider civilization with high civic and ethical ideals to replace the old outworn village and caste organizations?

The answer will depend upon the life and conditions that will eventually prevail in these new industrial surroundings.

It is thus of supreme importance that the influence exercised by his environment on the industrial worker of India should be of a nature which will promote his moral and ethical as well as his physical well-being. The future of entire India is largely dependent on these circumstances. How is this great end to be secured? In the view of the present writer the responsibility does not rest merely on the State and employers. It is true that a great deal can be and must be done by the State and employers. A great deal has to be done by the workers themselves. But there is also plenty of work for the general public and for all well-wishers of India and the Indian people.

European and Indian Interpreters of Indian Philosophy

Prof. H. W. Schomerus of Halle writes in the same *Review* :—

Among the younger generation of German indologists a certain scepticism is prevalent, a doubt whether it will ever be possible for us Europeans, who have grown up in quite different situations and who are accustomed to think according to laws of thought quite different from the Indian, to reach a true understanding of the Indian world of thought. The concepts of which our thinking is built, the words with which we give expression to our thoughts, have their clearly defined content which is seldom, perhaps never completely, covered by the corresponding Sanskrit originals. We must therefore be cautious in speaking of analogies and parallels between Indian and European thought.

My mind was dominated by this idea when I set out to read the first book mentioned above. I said to myself that Indian indologists have a great advantage over their European and American colleagues. It is much easier for them to understand the true spirit of Indian philosophy, and

easier also to set it down in literary form. I therefore hoped that the book would not only lay bare much new material, but that it would lead us deeper in our understanding of Indian philosophy. I must confess that in this respect the book disappointed me. The schools of thought treated are all known to us already through the work of European scholars. And the author does not compel us to make any considerable change in the picture which these writers gave us.

Is that a proof that the scepticism of the younger German indologists is unjustified, and that European indologists have on the whole reached a true understanding of Indian philosophy? I should not like to answer this question with an unqualified 'Yes.' It would be 'Yes' if the author were an independent student. But that he does not seem to me to be. All through the book it is apparent that he is to a large extent dependent on European scholars, not only with regard to the material he treats but above all in the interpretation of Indian philosophical concepts. I was repeatedly surprised to find with how little scruple he puts European philosophical concepts in place of Indian.

The Indian who speaks to us in this book has had too strong a European influence in his education to save him from the dangers which lie in the use of European parallels for Indian philosophical concepts.

So the German Professor insinuates that Professor Radhakrishnan is indebted to European scholars both for his materials as well as for his interpretations of Indian philosophy. This should be controverted by the Calcutta University.

Provision for Prolonged Unemployment

We read in the *International Labour Review* :—

Unemployment insurance which goes back to the beginning of this century, exists at present in nineteen countries and covers, either as a voluntary or as a compulsory measure, some forty-five million workers, who are guaranteed an indemnity during unemployment, specified in amount and usually for a limited period. The persistence of unemployment in recent years has, however, obliged most States to introduce provisions in their legislation for the extension of the period during which insured workers are entitled to benefit, either by prolonging the benefits of insurance beyond the normal statutory period or by substituting for insurance in the strict sense, at the end of this period, a system of relief with a different scale of benefits and on another financial basis.

Why is there no unemployment insurance in India?

Sovereignty in Abeyance

John Dicknison writes in the *Political Science Quarterly* :—

There will from time to time be periods of political development when sovereignty will be in abeyance; when force or compromise will dictate the outcome, not through law and in an orderly fashion, but irregularly and to the exclusion of law. These periods are the great germinal epochs of politics; but they are inevitably periods of disorder and confusion, and commonly also of bloodshed, and accordingly such periods must be occasional and infrequent if progress is to be orderly and if society is to enjoy the advantages of political organization as contrasted with anarchy. Men have not attained the unity of viewpoint, the tolerance of adverse opinion, and the breadth of understanding of the needs of other classes than their own which will enable them to live together fruitfully under a regime of voluntary compromise to the exclusion of positive law. A regime of positive law must, therefore, be accepted as the normal status of civil society; and a regime of positive law presupposes and requires the existence of juristic sovereignty.

Plants Put to Bed for their Help

Mr. Edwin Ketchum says in the *Popular Science Monthly* :—

Blue light cast a weird shade over our faces, as we stood in the "spectral greenhouse." Beyond, broad beams of yellow and orange-tinted sunshine bathed boxes of growing plants in an unnatural radiance.

Growing plants under colored lights to find out how they behave—that is but one of the strange experiments you can watch daily at the Boyce Thompson Institute for Plant Research, in Yonkers N. Y.

Here plant growers make their own weather and germinate seeds at freezing temperatures—oddly enough, in electrically "heated" ovens. They "scrub" coal gas clean and feed it to plants. They have shown that plants, unlike animals, get along splendidly without the ultra-violet rays of sunshine.

Why plants and seeds grow—how to raise and multiply them—these are the questions that experts at the institute are spending millions to answer. Nowhere else in the world is the duplicate of their "constant light room," where it has been proved all plants must have sleep, and that many need the full eight hours human beings require. In this room with twenty-five 1000-watt lamps are Carts of potted plants, with numbers indicating how many hours they must sleep.

These plants never see sunlight. At specified hours they are "put to bed" in an adjoining dark room. Tomato plants become spindly and weak when their "working day" in the light is stretched to nineteen or twenty hours. Maryland tobacco and ragweed require a goodly period of darkness in order to flower.

Turnips, salvias and coxcombs occupied one greenhouse I visited with Dr. P. W. Zimmerman, one of the experts. They seemed rather undersized in the blue room; beneath the yellow panes' cheerful light they were vigorous and bushy, while under the orange they were tallest of all but spindling.

Under the microscope, samples of stems showed that the blue and violet parts of sunlight are both necessary to plants. Without the blue, the plant is likely to seed or fruit imperfectly.

What Price Progress

We find the following in Dr. Lydia Ross, M. D.'s article with the above heading in *The Theosophical Path* :—

One may read some significant meaning in the reply of Commander Richard Evelyn Byrd, when Robert H. Davis, of the *New York Sun*, unexpectedly asked him: "What were you thinking about when you crossed the North Pole in the air? Byrd is reported to have said:

"I thought of the infinitesimal proportions of mortal man, of the frailty of the atoms that occupy the spaces, of the limitations of those who have taken over the conduct of civilization. I caught for the first time, as in a flash of understanding, the inadequate results of the effort to solve not the enigmas of space and duration, but the problems of mankind.

Today a shot fired in any country is not only heard but felt around the world. The distant tread of soldiers shakes the whole globe, affects all its inhabitants, disorganizes all classes, saps the vitality of every nation. A declaration of war is an earthquake that racks both hemispheres. We have remade the world, ripped it asunder and remade it time and again.

"We have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences. We are still a horde of pygmies, selfish, and envious, each striving for individual supremacy.

"We have come through the ages worshipping in our different ways the Supreme Being that best suits our multiplied faiths, but the sum-total of our occupation of this shrinking planet is a pitiful demonstration of weakness. It is not the geographical but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life.

"Those were the thoughts that occupied my mind on May 9th as I flew over the north pole and on the way back to my native land."



By BENARSIDAS CHATURVEDI

The East African Indian National Congress

The last session of the East African Indian National Congress, held at Nairobi under the presidentship of Mr. Tayab Ali Bar-at-Law, was a great success. The speech of Mr. Hakam Singh, Chairman of the Reception Committee, was a dignified one. Here is an extract from the speech dealing with the question, of franchise, the most important problem at present so far as the position of our countrymen in Kenya is concerned.

From the very first, we had no illusions whatever as to the harmful working and nature of this racial franchise, and we strongly protested against it at the time of its inception and have been protesting ever since. We knew the utter futility of taking part in the Legislative and other Councils of the country on a racial franchise, and we appealed to the Government of India for help and guidance. The Government of India, as you will recollect, advised us to send our members to the Legislative Council on a nomination basis as a temporary measure. They made it clear to all concerned, however, that the Common Franchise was the only correct solution of the problems which inevitably arise in a mixed Colony like Kenya, and that they would re-open the question with the Home Government at a later date. Since then five years have elapsed and it cannot now be said that the system of Communal franchise has not had ample trial—and, as you all know, it has proved a dismal failure. Not only it has not brought about peace and tranquillity to Kenya by unifying the various interests, but it has helped to emphasise and accentuate our differences more and more as time went on until today they look well-nigh irreconcilable.

We expected, gentlemen, when a Labour Government first held the reins of administration in Great Britain that the Government of India would re-open the question of Common franchise in Kenya and would meet with sympathetic assistance from the British Cabinet. I do not want to tell you that we were all sadly deceived. The Labour party practically went back on all that they had said about the position of Indians in the Empire, and Labour Ministers and members were loud in advising us to accept the communal franchise here and the

Reforms of 1919 in India. I shall rest content with saying that we were driven from corner to corner and from pillar to post and left without any anchorage... It is difficult to resist the feeling that we have allowed ourselves to be persuaded into a notion that we are really weak and inferior and have surrendered one position after another, till after a disheartening struggle for more than three years we succumbed in the December of 1920 to the wiles and threats of persons and authority and allowed ourselves to be jockeyed into accepting the Communal Roll... In view of the new situation that has arisen, Ladies and gentlemen, it is now for you to determine whether an occasion has not arisen for re-consideration of our position.

Mr. Hakam Singh was quite emphatic on this question. Concluding his speech he said "We must stick to the Common Electoral Roll and prove it to the hilt that we will have it or have nothing else."

The speech of Mr. Tayab Ali was strongly worded and he mercilessly criticised Sir Edward Grigg for his anti-Indian activities. The speech dealt with several important points e.g. part played by Indians in the development of East Africa, difficulties of Indian settlers in Kenya, Hilton Young Commission, Land policy in Kenya, Indians in Government service etc. etc.

In his appeal to the people and Government of India the president said :—

"I would draw the attention of the Government of India to the fact that thousands upon thousands of acres of rich virgin country in Tanganyika territory are awaiting development. There are plenty of people in India who would make very suitable colonists. East Africa has been considered and rightly so, to be the natural outlet for the surplus population of India and India has plenty of it too.

In view of this fact I would request the Government and people of India to seriously consider the advisability of opening Information Bureaus at Bombay, Lahore and Rajkot to select desirable emigrants and to supply them with necessary information."

The suggestion is an important one and deserves careful consideration at the hands of the Indian public and our Government.

Unfortunately the Government have never given any thought to the question of having an emigration policy of their own. During the days of the hated Indenture system they acted merely as an agent of the Colonial Governments to supply them cheap labour and after the abolition of this hated system they have only followed a policy of drift. The time has now arrived when they ought to frame a new emigration policy in consultation with the Indian leaders.

Several resolutions were passed in this session of the Congress. The most important of them were about the co-operation with the Hilton Young Commission, the demanding of the common franchise and an expression of no confidence in the Governor of Kenya. From the accounts of the proceedings of the Congress, published in the East African papers, it is clear that the masses of Indian people in these territories are now awakening. Mr. Hakam Singh was right when he said "The Indian people in East Africa have all through exhibited an indomitable will to suffer and to win at last, and if everything has gone wrong, I feel myself to be in a position to say that it has been due to the weakness shown by the men in front and not by their followers."

It is to be hoped that now our people in East Africa will not allow continuance of the old state of affairs in the Congress any longer. The Congress office must be organised efficiently if any sustained agitation is to be carried on during the present fateful year. It is painful to read in the report of Dr. S. D. Karve, General Secretary of the Congress, that our Congress hasn't yet got a single whole time worker to devote his energies to the cause of Indians in East Africa.

Dr. Karve observes :

"Apathy of Indians towards political work is well-known and members of the Executive committee were not an exception to this rule. If the community wants the Congress to be a real live body and if it wants to carry the political work to a successful issue, a special care should be exercised in electing the future members, electing only those who will put in regular and continuous and not spasmodic and haphazard work as hitherto. The Executive committee of the Congress have always felt the handicap of not having a suitable experienced whole time worker for the Congress. Repeated efforts were made to secure a suitable man and the Servants of India Society and many other institutions and individuals were approached without any tangible result. However, when Mr. U. K. Oza, a journalist who had done a lot of political work in India, was passing through Nairobi, the opportunity was taken

to persuade him to remain here and work for the Congress. We were really fortunate in that he altered his plans and accepted the post we offered him.

As all of you are aware Mr. Oza has put in a tremendous amount of work during the month or two that he has been amongst us and the success of the Unofficial Conference and of to-day's Congress is entirely due to him."

We in India ought to be grateful to Mr. Oza for the work that he has done in East Africa and we hope that he will continue it for a long time to come. In the end we have to draw the attention of our leaders in East Africa to the importance of publicity work to be done in India to educate the public on these questions. We hope the Congress will not grudge the expenditure of a thousand shillings for this important work, which has been unfortunately altogether neglected in the past.

Education of Indian Children in Fiji :—

Following is an extract from an address of welcome presented to Mr J. Caughley M. A. Director of Education, Fiji, by some Indian associations in that colony.

We would respectfully suggest that as the existing Government Secondary schools in Suva do not admit Indian pupils, the establishment of a Secondary school here, to provide facilities for advanced education of Indian children, is a very urgent need. This was recognised by His Excellency Sir Eyre Hutson in his Address in the Legislative Council on 27th November, 1925, and the recommendation of the Education Commission which was subsequently appointed to go into the whole question of education in Fiji is "that the establishment of a Secondary school for Indian pupils is a matter of urgency and should not be delayed." To make adequate provision for the education of our children who aspire to the higher qualifications, we suggest that a Secondary school be established in Suva and run on lines similar to the Boys' Grammar School. And especially as Indian pupils are to be examined by the New Zealand University, it seems but fair to have well-qualified and sympathetic teachers from that large-hearted and helpful Dominion to come over and teach our children all necessary subjects.

To this Secondary school should be attached a Primary department, to act as a model for other Primary schools in Fiji. It will also be useful in providing a demonstration school for the Teachers' Training Class which will presumably be a part of the Secondary school.

As regards Primary schools, we agree with the Education Commission that such schools should be established throughout the Colony to take in the 24,000 Indian children of school-going age, and in which adequate provision for vernacular education should be made.

We desire to refer to the education of the girls as well. We wish our women-folk not only to look back upon their long and noble heritage with pride,

but to look forward with hope for the future. We hope you will help our girls to show what they can do."

Mr Caughley made a sympathetic reply and promised to give, most careful consideration, to the constructive proposals put forward by the Indian community.

Returned emigrants at Matiaburz, Calcutta

An Agent of the Fiji Government has been staying at Calcutta for some time past to make arrangement for passage etc., of the Fiji-returned emigrants, who are going back to those islands. The arrival of this officer has raised expectations in the hearts of emigrants of other colonies who are at present stranded at Matiaburz, that they may also get a chance to emigrate to Fiji. I had an interview with the Fiji Agent in this connection. He told me that he was not authorised by his Government to take emigrants from any other colony except that of Fiji. If the Government of India brings pressure upon the Fiji Government to give an opportunity to the West India emigrants to go to Fiji then some of these may be sent to that colony. But whether these people are sent to Fiji or not there will always remain a number of them in Matiaburz and for them we must do something. Shriyut N. N. Ghosh of the local Y. M. C. A., who worked among these people for some months, has sent me the following suggestions :—

1. "We should have a permanent organisation with branches in Bombay, Calcutta and Madras which will work throughout the year having the following as its aims :—

- (a) to receive the emigrants on arrival and send them safely to their respective places.
- (b) to encourage their settlement in their own villages.
- (c) to look after the stranded ones and take care of the old and infirm.
- (d) to help them in all other possible and reasonable ways. *e.g.*, securing employment, giving medical relief, etc.

II. We should have nothing to do with the question of sending these people to the colonies.

III. We should try to enlist the support of the Government as well as the public.

IV. The Association should be a Non-official one having Government sympathy.

I have given my views only in brief. I may add here that some social service should be immediately undertaken to save these few starving and suffering people at Matiaburz."

May I invite the attention of the local Seva-Samitis and Hindu relief society towards this work of helping the poor and starving people at Matiaburz, Calcutta ?

Education of Indian Children in the Colonies

I shall be obliged if my friends and correspondents in the Colonies will send me detailed information on the following points regarding the education of Indian children in the Colonies.

- (a) A short history of the education of Indian children in the Colony.
- (b) Number of Indian children of school going age and the percentage of those receiving education.
- (c) Number of schools and the standard upto which education is imparted in them.
- (d) Teachers and their qualifications.
- (e) Arrangement for teaching vernaculars, Hindi, Urdu, Tamil and Gujarati.
- (f) Efforts and aid of the Government.
- (g) Educational work done by the Christian missionaries, Muslim educational societies or Aryasamajic or Sanatanist institutions.
- (h) Girls schools.
- (i) Comparison of education among Indians and other races in the Colony.
- (j) Names and addresses of persons interested in the matter.
- (k) Arrangement for higher and technical education. What help is expected from India. Will the Colonial Indians who come to India in search of higher education be able to enter Government service or secure other employment in the Colony ?
- (l) Are the Indians in schools being trained to adjust themselves to their environment?
- (m) Is there any religious or moral instruction being imparted in the schools ?

ILLITERACY AND SELF-RULE

By RAMANANDA CHATTERJEE

THE question whether illiteracy should bar self-rule has been very ably discussed in our present issue by Dr. J. T. Sunderland. Literacy and the education which it enables people to receive are undoubtedly of the highest value. But the argument that

those who are illiterate should not be allowed to rule themselves to proceeds from selfishness and love of power. It also betrays ignorance of or wilful blindness to the facts of history. A time there was when all peoples of the earth were

illiterate. That was before the invention of the art of writing. But in those days there were independent peoples, and they were all illiterate. They did not have to import literate rulers from the planet Mars or some other member of the solar system. In civilized ages, how much book-learning, if any, did Akbar and Sivaji possess?

Even within historical times, many nations which are at present both independent and literate were largely illiterate. England has enjoyed representative institutions for centuries, but education has been widely diffused there only during the last century. In the age of King John, when the barons wrested the great charter from him, many of the nobility could draw spear-heads more skilfully than the letters of the alphabet;—book-learning was despised by them. In later ages of parliamentary history, too, literacy was not a prominent feature of English society. Robert Lowe, Viscount Sherbrooke, familiarly known as Bobby Lowe, went to the Education Office as vice-president of the Council in Lord Palmerston's ministry. He felt then and still more after the Reform Act of 1866 that it would be necessary to educate the people whom that Act had given the vote. He said in his address to the Edinburgh Philosophical Institution in 1867 that it was necessary "to induce our future masters to learn their letters" This shows that in Great Britain even so recently as the sixties of the last century the extension of political rights did not follow but was followed by the spread of education. When Lord Durham's report led to the grant of self-rule to Canada, it was stated in that report:

"It is impossible to exaggerate the want of education among the habitants. No means of instruction have ever been provided for them, and they are almost and universally destitute of the qualifications even of reading and writing."

Not to speak of others in Canada, there even "a great proportion of the teachers could neither read nor write." It was to such a people that representative institutions were granted.

When representative government was established in Japan in the sixties of the last century it was mainly the Samurai who were literate. Even in 1873 only 28 per cent. of the children of school-age were at school. By 1922-3 that percentage had

risen to 90. It is practically cent. per cent. now. So in Japan representative government has not come after universal literacy, but universal literacy has been the result of representative government.

But let us take other countries under other forms of government.

The countries of Europe are now vying with each other to honour and welcome King Amanullah Khan of Afghanistan. His country is independent. But it has never been famous for the prevalence of literacy. In fact, some five years ago, the Statesman's Year-book for 1922 had nothing to say in regard to public instruction in that country. But the same book of reference for 1927 records among other educational arrangements that "elementary and secondary schools exist throughout the country. Elementary education is free and compulsory, and higher education is also free." What are the causes of such a wonderful change in the course of five years? They are, we presume to be found in the following facts stated in the same annual for 1927:

"On November 22, 1921, a treaty between Great Britain and Afghanistan was signed at Kabul, in accordance with which Great Britain recognises the complete independence of Afghanistan, and agrees to an interchange of diplomatic representatives; while Afghanistan accepts the existing Anglo-Afghan frontier."

"The Government of Afghanistan is, since 1922, a constitutional monarchy with Legislative and State Assemblies, and a cabinet presided over by the king himself."

So, Afghanistan has been preparing for universal literacy *after* establishing full independence, a constitutional government, a legislative assembly, etc.

In Abyssinia "education is restricted to the teaching of the secular and regular clergy. There are schools at Addis Ababa and Harar, at which, however, the attendance is practically negligible. The people are in consequence illiterate and ignorant." Nevertheless, the country is self-ruling and independent.

But let us return to the British Empire itself. There is Home Rule among savages in this very empire. These people live in the Gilbert and Ellice Islands in the mid-western Pacific Ocean. The Gilbert Islanders are nearly always naked, but wear a conical hat of pandanus leaf. In war they have an armour of plaited cocoanut fibres. Their canoes are made of cocoanut wood boards. Mr. E. C. Eliot, Resident Commissioner in

these islands, contributed an interesting article on them to the December (1915) number of *United Empire*, the journal of the Royal Colonial Institute, in which he wrote:—

"To-day a state of 'Home Rule' exists which is probably unique among native races under the protection of the British Crown. With their own code of native laws, revised and amended by a King's Regulation, the people are wisely and justly ruled by their own Councils of Chiefs and Elders..."

A perusal of Mr. Eliot's article and consideration of the British objection to allow India to be self-ruling lead to the conclusion that barbarism like that existing in the Gilbert and Ellice Islands fit their inhabitants to be self-ruling and civilisation like that prevalent in India for milleniums disqualifies her children for self-rule.

There are other parts of the British Empire which in some respects afford a better parallel to India than the above-mentioned small islands inhabited by savages.

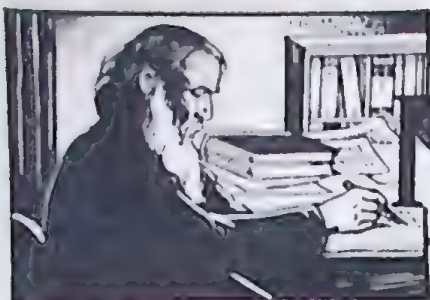
In the Union of South Africa the non-European population, mostly illiterate, numbered 54,09,092 and the European males, more literate, numbered 7,82,035 in 1921. In Kenya the European males and females number 12,529 and the Africans 26,82,848. In Nyasaland the European males and females number 1,656 and the Africans 12,90,883. In all these countries, and in many other vast regions about which similar statistics might be quoted, the numerically very small number of literate Europeans settled among them manage the affairs of those lands inhabited for the most part by natives who are generally illiterate. These Europeans differ from these Africans in race, language, religion, complexion, manners and customs, standard of living and in most other things. Yet they are thought to be fully qualified to manage the affairs of the countries they inhabit. In India the literates and the illiterates do not form separate sects, racial groups, linguistic groups, castes, occupational groups, or any other kinds of groups. Within the same sects, castes, sub-castes, linguistic groups—nay, families—some are literate and some illiterate. Literates and illiterates are one

another's kith and kin in India. Yet, the literates in India, many of them far more highly educated and more intellectual than any Europeans in Africa are thought to be disqualified to manage the affairs of their country, because they form the minority and the illiterates the majority. But in Africa the European literate minority are deemed qualified to manage the affairs of the country inhabited in common with them by the African illiterate majority. It, therefore, comes to this, that the fault of the literate Indians is that they are not "white" Europeans, and are, in addition, not aliens from a distant, continent but are autochthonous to India and blood relatives of the illiterate majority.

In opposing the attainment of self-rule by Indians, Britishers lay great stress on literacy. But in actual practice, they do not attach any importance to it. Literacy is not a factor which finds a place as a qualification for electors. This is not, of course, peculiar to India. But, if literacy were really considered a *sine qua non* for self-rule in India, one would expect all illiterates to be excluded from the franchise. As regards candidates for election to the legislative bodies, illiteracy is nowhere mentioned as a disqualification. The barest literacy appears to be insisted on, because the candidate is required to sign his nomination paper and certain other declaration and notices connected with his candidatures. Consequently, in discussing the advantages and disadvantages of a residential qualification, Mr. E. L. Hammond, I. C. S., C. B. E., writes in his book on "The Indian Candidate and Returning Officer" (p. 35):—

"Against this restriction must be set the fact that it may unduly limit candidature and result in the return of a worthy but uneducated rustic, unable to understand, though he may impede, the proceedings in Council."

So, though Britishers profess to consider literacy essentially necessary for self-rule, they have provided us with a form of so-called representative government in which the electors may be absolutely unlettered and the legislators "uneducated rustics", just able to sign their names!



NOTES

"F. E. A. T. M. Congress and After"

Under the above caption *The Calcutta Medical Journal* has published an editorial note in its last January number. The journal is edited by some of the leading physicians and surgeons of Calcutta. The initials in the heading, we take it, stand for "Far-Eastern Association of Tropical Medicine."

The *Journal* writes :—

The much advertised Eastern International Medical Congress met in Calcutta early last month "to increase our knowledge of tropical diseases." The arrangements were almost entirely official, and advantage was taken of the occasion by the Indian Medical Service Officers to misrepresent facts and to advertise the little work they have done in India. Out of about 900 delegates, nearly 80 came from outside India and were given the opportunity to visit certain parts of this great country accompanied by *official guides*. The official version of the sanitary and medical problems has been set forth clearly in chapters V to VII of a book called "Souvenir of the Indian Empire," published by the authorities for the occasion, which may very well take its stand by "Mother India" of Miss Mayo. A nice souvenir indeed, for it contains the grossest libels and misrepresentations suited for official propaganda about Indian medical talents and the Indian people.

His Excellency the Governor of Bengal opened and the official head of the Indian Medical Service presided over the Congress. The latter posed as head of the medical profession in India, as if the profession consisted only of the members of that heavenborn service. Frequent apologies were made for the sanitary backwardness of the people, and, though they confessed that "prevention was better than cure," they thought the backwardness was due more to the Indians' hopelessly low standard of living and to their unwillingness to adopt preventive measures than to the indifference of the State to the sanitary needs of the people. But alas! the foreign delegates do not know that, after a century and a half of British rule, "40 millions of the people of India (according to Sir William Hunter) pass through life with one meal a day" and that only "8.2 percent. of the people can read and write the vernacular despite (!) the efforts and money expended."

We are not surprised to learn that
The Indian delegates who attended the opening

ceremony came back convinced that the whole show was part of a systematic campaign to prove the superiority of the British intellect and the perpetual inferiority of the Indian in the medical sphere. In spite of the abstention of many of the talented members of the independent medical profession, the number of papers contributed by Indian workers approached 80 p. c. of that contributed by the European workers (I. M. S. and others combined) in British India.

As to the statement that "a lot had been done" by the I. M. S. people, the *Journal* observes :

The officials admitted that "there was no organised health staff for more than 90 p. c. of the population" in India and, at the same time, they proclaimed that "a lot had been done" for combating preventable diseases and for public health. After holding the purse and controlling the revenues of the land for over 150 years, it is declared that a lot has been done when the malaria infected people got only 1/50th fraction of the amount of Quinine required for a complete course of treatment. Would our foreign delegates be surprised if we quoted some of the staggering figures of mortality from preventable diseases in India? To quote some, cholera carried away a quarter of a million people, plague over 360,000 lives and malaria over a million lives in 1924, and small-pox was responsible for 86,000 deaths in 1925. The number of people temporarily or permanently incapacitated or disabled for work by preventable diseases and the consequent national economic loss therefrom can better be imagined than described. With a general death rate of 24.72 and an expectation of life of only 27 years (as against 53 years in Great Britain), the half-fed population of India may be said to exist but not to live.

As regards medical research, we read :—

When we come to Medical Research, we find the names of distinguished Indian workers like Brahmachari, Row and Chatterjee omitted in the opening addresses and in the so-called souvenir, while prominent mention has been made of even the most modest workers connected with the Indian Medical Service, as if research was the monopoly of this class of workers alone. Though it was confessed that "recent discoveries in connection with the treatment of Kala-azar have made it possible to organise a campaign against that dreadful disease", the name of its discoverer, Dr. U. N. Brahmachari, was studiously avoided. Need we remind the delegates that most of the organised

places of research in this country are captured by the European officials and that Indian workers, whether official or non-official, are seriously handicapped in their attempt to contribute to medical research. We do not deny the usefulness of the association of renowned foreign workers in furthering medical research, but we fail to understand why British workers of inferior ability should occupy the posts and draw an enormous salary, when we can get much better specialists from the best institutes of the world at much less cost to India. A modest worker at the Calcutta School of Tropical Medicine gets three times the pay of a first-class worker in many of the advanced countries of Europe. This top-heavy organisation is detrimental to the best interests of India. Many of the delegates felt that the booming with regard to medical research by Europeans in India was out of proportion to the quality of work done in the various institutions.

The *Journal* concludes by observing:

We appreciate the value of such conferences between the various tropical countries, but they would bring very little good to India so long as Indians themselves cannot invite their guests to confer with them about their mutual requirements of national health. Such a day will come soon if only the independent medical profession in India make serious and organised efforts to wipe out the calumnies levelled against them by interested persons. This can only be done by establishing independent centres of work where our countrymen would get full scope for work. The work of Sir J. C. Bose, Sir P. C. Ray, C. V. Raman, U. N. Brahmachari, Raghabendra Row and others has shown that, provided Indians are given suitable opportunities, they can rise equal to or even higher than other nations of the world, for they have in them the talents inherited from an ancient civilisation.

If the late Sir Kailas Chandra Bose and others had stipulated that the money raised or given by them for the Calcutta School of Tropical Medicine should be ear-marked for Indian workers, or if, in the alternative, they had founded an independent Medical Research Institute of their own, our countrymen would have got the "full scope for work" for which our contemporary pleads. It is not too late yet to turn over a new leaf.

League of Nations Health Delegation

If the League of Nations Health Delegation find anything good done in India, it is likely that they will set it down to the benevolence and efficiency of the European official medical men alone, and if they find that much remains undone which ought to have been done, they will, following their official guides, ascribe it to something inherently wrong in the country and in the nature of its people. When the Delegation visited Lucknow,

Lieut. Col. Baird, Inspector-General of Civil Hospitals, pointed out the difficulties that the public health officers had to surmount in order to carry on their work in a vast country like India, with all her complex problems. Ignorance of the elementary principles of hygiene among the villagers was one of the greatest obstacles. Prejudice against certain modern methods of safeguarding against disease was another. Certain precautions against the spread of epidemics had practically to be forced on the people. What the health officers could achieve could be judged from the relative statistics for two adjacent areas in one of which health officers had full scope, and in another in which their activities were restricted. Colonel Baird hoped that the health officers in India would not be judged harshly for not having achieved more than what they had done.

If our villagers are ignorant of the elementary principles of hygiene, which is not universally true, why did not the British Government during its more than 150 years of autocratic rule teach them these principles?

We do not contend that we are a perfect people. But we protest against misrepresentation. When a correspondent of the *New Statesman* made some extremely violent statements against Indians, similar to what Lieut. Col. Baird has said, Lord Iddesleigh wrote to that London paper:—

His main charge appears to be that the Indians are "never clean," and therefore "barbarian." The connection between physical cleanliness and civilisation is not as clear to historians as it is to your correspondent, but leaving that aside, the charge of dirtiness in connection with the Hindu is untrue.

After a year's residence in India I came to the conclusion that Hindus generally are as clean as their economic circumstances permit them to be. Wealthy Hindus are as clean as wealthy Englishmen; poor Hindus somewhat cleaner than the English poor, allowance being made for climatic conditions.

Three facts which qualify this conclusion remain to be stated.

(1) Certain Hindu holy men smear their bodies with ashes, using dirtiness as a mortification, just as hermits did in mediaeval Europe.

(2) Religious frenzy on pilgrimages leads to some insanitary practices. These are not as "BM-PWNS," implies, typical of Hindu life.

(3) Certain Hindu practices disgust Europeans, which are not really insanitary in the Indian climate. Chief among these is the use of cowdung both as fuel and as a flooring. Unpleasant though this sounds it is not in the least objectionable. The cowdung forms a sort of clay, does not smell, and (according to Abbe Du Bois, whose "Hindu Manners, Customs, and Ceremonies" is still considered an authority) is frequently renewed.

Hindus reciprocate our squeamishness by shuddering at some of our customs; one example is fastening envelopes with saliva; another is the use of the same toothbrush day after day.

When Dr. Baird had finished speaking,

Dr. Madson of Denmark, replying on behalf of the Delegation, said that he too had noticed that there was a spirit of distrust towards the League's activities. The League had not indeed achieved, as yet, a great deal; but it was certainly not the league of the strong against the weak. His own country, Denmark, was one of the smallest countries in Europe; yet, if her voice was heard effectively anywhere, it was in Geneva and nowhere else.

Leaving aside the political aspect of the League's work, there was hardly any fear of misjudging its activities in the field of international finance, in the sphere of intellectual co-operation, and in the department of health. He for one, did believe that the health officers in India had achieved quite a lot. It was indeed remarkable that in the recent Kumbh Mela, the department managed the affairs so well that there were only 36 deaths, while the gathering had exceeded a million.

"The health officers in India had achieved quite a lot" only in the cities and towns, and that mainly in those portions in the cities and towns where the Europeans dwelt. The vast majority of the people of India live in the villages, where exactly the opposite of "quite a lot" has been done.

Dr. Madson thinks that the League is not the league of the strong against the weak. But, if ever the interests of Denmark clash with those of the big five, he would find out the real character of the League. Moreover, when it is called the league of the strong against the weak, what is meant above all is that it is a combination of the imperialistic nations and the independent occidental nations against the subject, backward or unorganised peoples of the earth, who form the majority of mankind.

In the sphere of international finance, the League has never done, nor can it ever do, anything to prevent Britain from cheating India to enrich herself. For instance, it has been admitted in the British Parliament and elsewhere officially that India was robbed of some 400 millions of rupees by what are known as "reverse councils". Many a time and oft has India lost and Britain gained very large sums of money by the manipulation of India's currency. Can the League, dare the League, even try to prevent such swindling?

What again has the League yet done for India in the department of health? Nil. But it has already done something perceptible in the case of other countries. Last year, we pointed out in *Welfare* in detail what the League had done for other countries which it had not even attempted for India. For a Health Delegation to go about sight-seeing in India under the

misleading chaperonage of the I.M.S. people is no service done to India, but rather its opposite.

We are not aware that the League has done anything for India in the sphere of intellectual co-operation. Let us quote from its pamphlet, "The League of Nations: A Survey", issued by its Information Section.

"One of its first steps was the institution of a general enquiry into the conditions of intellectual life in different countries, and a series of monographs has been issued on the subject. (No monograph on India has been issued. Ed., *M.R.*) Efforts were made to bring assistance to those nations whose intellectual life was specially affected through economic conditions; suggestions were made to universities, academics, and learned societies throughout the world to organise the exchange of books and scientific instruments, and a large number of institutions responded. Books were sent from America, England, India, etc., to those in need of them, and gifts made by the Japanese universities made it possible to award two scholarships to Austrian students. Certain publications have been obtained for the Polish Academy, the Budapest Observatory, the School of Mines at Sopron, the universities in Roumania, etc., and exchanges have been organised between the Department of Scientific and Industrial Research in London and institutions at Athens, Dorpat, Vienna, etc.

"The general organisation of intellectual life has been promoted by the formation of a number of national committees for intellectual co-operation working closely in touch with the International Committee, and twenty are now in existence."

Nothing has been done *for* or *in* India in any of the directions mentioned above. Where India comes in is in the sending of books *from* this country "to those in need of them." Evidently India herself does not stand in need of books—there is such a superfluity of them in India that what needs to be done is merely to distribute the excess abroad.

The League and Opium and Labour Legislation in India

The British and pro-British advocates of the League of Nations try to prove its usefulness to India by asserting that it has done great things in regard to the opium traffic. The real fact is, as Mr. C. F. Andrews has shown in detail in *Welfare* that the British Government in India had to agree to reduce the export of opium abroad because of the strong attitude taken up by the U. S. A., which is not a member of the League. Britain felt obliged to please America, and hence her promise to reduce

the export of that poisonous stuff. But what India herself is affected by is the consumption of the drug here. What Government will do in the matter is not yet known. Committees of enquiry are not always or generally fruitful of good results.

But supposing the League were really instrumental in the reduction of the export of opium abroad and of its consumption in India, is that a thing to boast of for Britishers? They ought to be ashamed, in that case, that what their government ought to have done long ago of its own accord, they were compelled to do under external pressure.

As regards labour legislation in India, it cannot be said without detailed examination of all the labour laws, which cannot be done in a brief note, how much of them has proceeded from philanthropy and how much to cripple competition on India's part with British and other manufacturers. The fact that India was made to ratify the Washington Hours of Labour Convention long ago, though the chief manufacturing nations of the West, including Britain have not done so yet, is very significant. The little that has been done is always well-advertised, but that things like unemployment insurance, sickness insurance, contribution by the capitalists to the educational-cultural funds of trade unions, are unknown and unimagined in India is carefully kept in the background.

But assuming again, in the case of labour legislation, that the British Government has done something in this sphere under the influence of the League, how can the advocates of that Government feel proud of it? Why did they not pass these laws long long ago? The League has not been in existence a decade yet, but the British people have been ruling parts of India for well-nigh two centuries. What had they been doing all this while?

Indore Again

The ex-Maharaja of Indore is again proving himself a great nuisance. His infatuation for a danceress created great scandal and led to his enforced abdication. The disgraceful affair filled column after column of our newspapers. Now again he is before the lime light, and our newspapers are wasting their space in descriptions of his movements and intentions. He has two wives living—

that is to say, counting only those legally married to him. But he wants to marry an American woman. But as neither he nor the woman will turn Moslem, the woman must be converted to Hinduism in order that the Maharaja may be able to gratify his polygamous instinct. And this is to be called *shuddhi* or purification! Why not call it by its proper name in this case, *rix*, *ashuddhi* or impurification? If any Hindu or Arya Samajist missionary performs this ceremony of perversion, he ought to be ashamed of himself and be denounced by his fellow-believers. Every religion has the right to admit to its fold people of other religions by genuine conversion. But all religions ought to be ashamed of travesties of conversion.

Reception of King Amanullah Khan in Europe

There is nothing to find fault with in the splendid reception given to King Amanullah Khan in the European countries through which he has been passing. But surely it is permissible to feel a little amused at the homage he is receiving and will receive at the hands of nations who have abolished both despotic and constitutional monarchy. And the feeling of amusement becomes greater when one cannot but have a shrewd suspicion as to some of the probable causes of European snobbery in his case.

It is well-known that Afghanistan is a big country with a very small population. The area is given variously as about 245,000 or 270,000 square miles, and the population according to the latest estimates is about eight millions. The population of England is 35,681,019 and area 50,874 square miles. The area of Bengal is 76,843 square miles and population 46,695,536. These figures show that, by proper development, Afghanistan can have many millions more of inhabitants, even though much of it is arid and mountainous. It is not suggested that Europeans would like to emigrate to and settle in the Amir's country. What they would like to do is to take part in developing the country. It would perhaps require large numbers of irrigation engineers, mining engineers, chemical engineers, road builders, bridge-makers, technical instructors, medical men, etc., and scientific machinery and instruments and materials of various kinds. These men, machinery and materials

would have to be imported from Europe or America. As His Majesty the Afghan king is now touring in Europe, the different nations there compete with one another in pleasing him in order to supply him with the men, materials and machinery which would be required. These European people also know that there may be openings for their other goods also in Afghanistan, though their hopes may be frustrated in this respect if the Amir continues in future to be as staunch a Swadeshist as he is at present. The European peoples also hope to finance His Majesty with capital. But perhaps they would not entertain this hope, if they knew that he desires to develop his country, slowly if necessary, with the pecuniary resources of his own country. He is very wise in this desire.

What we have stated above about the development of Afghanistan is supported by the description of its undeveloped mineral and other resources. "Northern Afghanistan is reputed to be tolerably rich in copper, and lead and iron are found in many parts. Coal is found in the Ghorband Valley and near the Khurd Kabul Pass. Gold in small quantities is also brought from the Laghman Hills and Kunar. Badakhshan is said to be the only country in the world to produce first quality lapis lazuli. This is smuggled in considerable quantities to China and Bokhara." As there has not been any geological survey of the country, there may be other minerals also whose existence is not yet known.

The Afghans have a fine physique: but as intermittent and remittent fevers and diseases of the eye are among their most common complaints, progressive medical science has obviously a sphere of work there. Some Indian doctors should settle there both for practice as well as for teaching young Afghans the healing art. His Majesty the Afghan King would also do well to import some of his engineers and technical experts from India. They would be as efficient as those from the West, and would suit the Afghan purse better.

Professor H. Glasenapp

Professor Dr. Helmuth von Glasenapp of the University of Berlin has been touring in India since November last year. He passed through Calcutta last month and told us that he would come back in February to deliver

some lectures in connection with the Calcutta University. The Calcutta Review informs its readers that he has been recommended by the Syndicate for appointment as a Reader of the Calcutta University to deliver a course of lectures on "Jainism" and "Influence of Indian Thought on German Philosophers". He has been for years a close student of Indian philosophy and has written books on



Professor H. Glasenapp.

Hinduism, Jaina philosophy, the doctrine of Karma, and the philosophy of Madhvacharya. Of the modern languages and literatures of India, he possesses some knowledge of Hindi and Bengali.

Conference of Indian Christians

During last Christmas a Conference of Indian Christians was held at Allahabad under the presidentship of Mr. B. L. Kallia Ram. He is, comparatively, a young man—he is not yet forty; but he has had varied experience in many foreign countries, which will stand him in good stead in serving his community and country with a broad outlook. During the War he served the Indian troops under the Y. M. C. A. in Mesopotamia. He was a member of the Commission sent out by the C. M. S. Committee in London to study and report on certain aspects of its work throughout India. He went in 1926 to Helsingfors in Finland as one of the delegates of the

power both to quell and create disturbances. It is the duty of the latter to prevent, not to promote, disturbances.



Mr. B. L. Ralua Ram

Indian Y. M. C. A. to the World Conference of the Association.

"An Explanation"

The character-sketch of Mr. A. V. Thakkar, published in our last number, about which we printed an explanation, was not sent to us by its writer, but by a friend of his; and the latter sent it under a misconception as to our practice in relation to the publication of original articles. So none of the two gentlemen was in the least to blame.

Hartals and Disturbances

Some British journalists in Britain and India have been anticipating that the *hartal* proposed to be observed on the occasion of the landing of the Simon Commission in Bombay on February 3, may lead to riots and similar disturbances, and some of them have warned the promoters of the *hartal*, that if such untoward incidents happen, these promoters would be held responsible for them. We should indeed be extremely sorry if the *hartal* does not pass off quite peacefully, as it is intended to do. But in the case of our British political opponents the wish is often father to the anticipation; and those of them who have been apprehending trouble are men of the same kidney with those who have the

The Simon Commission Hartal

We have all along held the opinion that Indians should have nothing to do with the Simon Commission at any stage of its activities. In spite of what Anglo-Indian and British papers have been writing, we do not see any reason to change our opinion in the least. The small groups of Indians who have expressed a desire not to boycott the Commission have, no doubt, the right to think and act for themselves. But it is suspected that some of them are not masters of themselves and some are working for personal ends. In any case, it is certain that their intended co-operation with the Simon Seven will do no good either to their communities or to India as a whole.

As the vast majority of politically-minded Indians are in favour of boycotting the Commission, one view is that instead of a *hartal* its arrival should be treated with absolute indifference,—no notice being taken of it. There is something to be said in favour of this view. But perhaps as the appointment of the Commission is a slap in the face of the India which seeks self-determination, it may have been rightly considered necessary to do something spectacular to show that that India is hurling back the insult. In that view, it is necessary to make the *hartal* a complete success. It may also be necessary to tell Indian back-sliders or would-be co-operators on the sly, by means of a successful *hartal*, how strong and widespread the national feeling is against the Commission. For these reasons we wish all success to the proposed *hartal*.

The holding of daily propaganda meetings is necessary and unobjectionable. But Mr. Subhas Chandra Bose's notification to the public on the *hartal* should have been somewhat differently worded. He has neither the legal, nor the physical power to make the public obey him. If the All-India Congress Committee or even the Bengal Provincial Congress Committee had been thoroughly representative of most shades of political opinion in the country, and if those bodies had formally given him dictatorial powers, even then his language should not have been dictatorial. But the Congress

is less representative to-day than before and Mr. Bose has not been constituted its pan-India or Bengal dictator. So, nothing would have been lost if he had simply earnestly appealed to or requested all those to observe *hartal* who, according to his notification, "shall not" do this or that. The moral force of a polite and earnest request would have been greater, not less, than that of the words "shall not." Where obviously the only means that can and should be used is persuasion, it is unwise to use language which is likely to put one's back up. Of course, no reasonable man should make the mere wording of a notification an excuse for not doing his obvious duty. But leaders should not leave any loopholes for shirkers, if they can help it.

Some Anglo-Indian journalists who have been trying to persuade Indians to accept them as their friends and well-wishers and follow their advice to co-operate with the Commission, have found that their efforts have not succeeded. So now indirect threats are being used. It has been said that, as the general strike in England was declared illegal, so *hartals* in India must be illegal, and those who are trying to bring them about are acting illegally. Anglo-Indian papers act in various capacities. They sometimes egg the bureaucracy on to take drastic steps. And sometimes they publish inspired articles to warn the Indian public that if it does not "behave", things would go ill with it. Again, at other times, they publish articles as feelers for the bureaucracy, just to ascertain public feeling. Whatever may be the object of tentatively suggesting that *hartals* are probably illegal, if the authorities try to prevent them by any lawful or lawless exercise of their power, whether the attempt succeeds or fails, the object of the promoters of the *hartal* would be completely gained. For, the taking of any such step by the Government would prove to demonstration that the feeling in favour of a general *hartal* was so strong and widespread that the powers that be were obliged to resort to extreme measures to prevent it.

Government has undoubtedly the right to prevent coercion and intimidation. But any steps with that object in view can be logically taken only *after* the resort to intimidation and coercion has been proved.

The Meaning of Swara

The derivative meaning of *Swaraj* is self-rule, self-mastery. *Sva* means self or own, and *raj* or *rajya* means rule, mastery, governance. Hence national *Swaraj* derivatively stands for complete national self-mastery. So by laying down that the object of the Indian National Congress is the attainment of *Swaraj* by legitimate and peaceful means, the Congress creed has never prevented its followers from asserting their right to complete self-mastery. The English word "independence" is no doubt a word with a negative import. But in Sanskrit and in our vernaculars we do not use that word, or any literal translation of it like *anadhinata*; we use *swaraj*, *swadhinata*, *swatantrya*, etc., which are not negative.

Undoubtedly in the history of the Congress the word *Swaraj* has not been hitherto used definitely and unambiguously to denote absolute national autonomy. But neither can it be asserted that it has been used throughout definitely and unequivocally to mean "colonial self-government" or "dominion status." The word was first uttered from the Congress platform by Dadabhai Naoroji in his presidential address in the Calcutta session of 1906. There after describing in detail the political demands of the Indian nation, he summed up by saying: "the whole matter can be comprised in one word—'Self-government or *Swaraj* like that of the United Kingdom or the Colonies.'" Self-government like that of the United Kingdom is different from self-government like that of the Colonies even now when colonies like Canada are called Dominions and have earned many of the rights of independent countries. Self-government like that of Britain means absolute independence. Our interpretation, therefore, is that Dadabhai Naoroji placed before his countrymen the ideal of absolute autonomy as the most desirable goal, and that of colonial self-government as the next best thing. And it may be safely presumed that he knew that the second might and would lead to the first in course of time.

We construed his words in this way twenty-one years ago. Writing in the second number of this Review, we observed:—

Some of us have concluded in a mood of either hasty appreciation or of equally hasty fault-finding that Mr. Naoroji is in favour of self-government on colonial lines, but not of absolute autonomy. But the actual words that he uses,—'Self-govern-

ment or Swaraj like that of the United Kingdom or the Colonies"—do not warrant any such conclusion. There is nothing to prevent us from interpreting his words to mean that he desires absolute autonomy like that of the United Kingdom, but would be content [for the present] to have self-government on colonial lines under British suzerainty. *The Modern Review* for February, 1907, p. 209

Evolution of Dominion Status

At present self-government like the colonies of Canada, Australia, and South Africa implies a higher political status than it did in the days of Dadabhai Naoroji. The Dominion Governments are now equal partners with the British Government in London. If the British Government enters upon any war without previously consulting and obtaining the consent of the Dominions, the latter are not bound to make common cause with the former. The Dominions can now also have independent diplomatic relations with foreign governments. Canada has already got its own representative at Washington and has concluded a treaty with the U. S. Government directly. There has been a fresh development in the same direction recently.

It is announced in Paris that following upon the diplomatic negotiations after the conversation held in Paris last December between Mr. Dan duran, Canadian Minister of State and M. Briand, the French Foreign Minister, the Canadian and French Governments have decided to create a Canadian Legation in France and a French Legation in Canada. The new French Minister will reside in Ottawa. It may be recalled that at the Imperial Conference held in London in 1926, it was decided that in the countries where the dominions felt they had special interests the appointment of their own special representatives was to be welcomed. In other cases the Foreign Office British Embassies and Legations should continue to be used as normal diplomatic channels between Dominion Governments and Foreign Governments. The only such official dominions representatives at present are Canadian and Irish Ministers in Washington.

That the historic traditions binding the two countries and the increasing importance of political as well as trade interests of Canada in France and Europe generally were among the considerations impelling the establishment of the Canadian Legation in Paris is contained in the statement of Mr. MacKenzie King, who points out that the Canadian Commissioner in Paris has hitherto been hampered by not having complete status as Minister. These things, the statement says, are meaning much in European diplomacy. The establishment of a Ministry in Paris will be like having a Minister for all Europe. Mr. King concludes by saying that the

action has been taken with full knowledge and hearty co-operation of the British Government.

Past bitter experience in America and necessity have taught the British Government the virtue of being accommodating.

Indian Loan in London

No Indian loan ought to be floated in London. All public loans should be floated in India and every possible effort should be made to get all the money from Indians. The loan of seven and a half million pounds sterling recently floated in London and subscribed, is another chain forged round India's neck. The capital lent to or invested in India by Britishers has been persistently urged as one of the reasons for denying self-rule to this country. That is one of the strong reasons for doing without any further influx of British capital to India. Originally, of course, there was no British capital invested in India, as the British adventurers brought none with them from Britain. What they invested in India was obtained in India by fair means or foul. This has been proved by Major B. D. Basu by extracts from parliamentary papers in his book on the "Ruin of Indian Trade and Industries", chapter vii, from which the following passages are extracted :

In the course of his examination before the Parliamentary committee on the 30th March, 1832, Mr. David Hill was asked,

"377. Where does the capital employed by the indigo-planters come from?"

and he replied :—

"It is accumulated in India exclusively."

Besides Mr. David Hill, several other witnesses also stated that little or no capital had been or would be brought out from England to India. Thus Mr. W. B. Bayley, in his examination before the Parliamentary Committee on the 16th April, 1832, in answer to question No. 919, said :—
"My opinion that no capital will be brought from England into India arises from little or none having been brought hitherto, even at periods when interest has been at a much higher rate than it now is."

Then he was asked :

"920. Do you think more capital would not go to India if the restriction on Europeans resorting to India was altogether taken away?—I do not think that capital would be sent from England but I think that capital which would be otherwise remitted to England would probably remain in India."

Captain T. Macan also in his examination on the 22nd March, 1832, was asked :

"1435. Would Europeans be likely to invest their capital in works of that sort?"

He answered :—

"I think there is much error upon the subject of European capital in India."

He was again asked :

"1436. Under the existing law that restricts intercourse with India, is it probable in your opinion, that any companies would be found to undertake such works?"

His reply was :—

"I think Europeans *who have acquired capital in India*, might undertake such public works, with proper encouragement ; but I scarcely can anticipate so much enterprise and risk as to take capital from England to invest in such speculations : *in truth, capital is, I believe, never taken from England to India ; it is made there and remitted home.*"

On this Major Basu observes :—

"It was then at that time somewhat of a myth that European sojourners brought any capital from England to India. Things may or may not have changed since then, but we require a parliamentary committee of enquiry to bring the true facts to light."

As to the efficacy of any such committee of enquiry in our times, we have our doubts. In the days to which the extracts made by Major Basu relate, Englishmen did not apprehend that what they said in evidence would be utilised by us in trying to safeguard the economic interests of our country, and hence they did not take much care to conceal some facts. But in our times Englishmen know that any admissions of truth made by them would be used by us for our purposes. Hence they would be careful not to disclose inconvenient facts. One fact, however, is quite clear without the labours of any parliamentary committee of enquiry. Much of the capital which comes out from Britain to India even now is money taken from India by officials in the shape of big salaries, allowances and pensions and by men of business and others in the shape of profits or dividends earned in India. All the work—at least most of the work, done by these British officials, can be done equally well, if not better, by Indians, for smaller salaries and pensions. And if our Government had been a national government, Indian factories, Indian banks, Indian shops, etc., would have flourished in the place of most of the European concerns to be found in all provinces of India. It is, therefore, easy to understand the Indian dislike for the further exploitation of India with money originally obtained by

the political and economic exploitation of our country.

Major Basu proceeds to state that, as regards the necessity, and the advantages to the people of India, of the investment of British capital in India, Mr Rickards truly said in his evidence before the Committee on East Indian affairs, in 1830, that—

"India requires capital to bring forth her resources, but the fittest capital for this purpose would be one of native growth, and such a capital would be created if our institutions did not obstruct it."

This opinion still holds good. All Indian development and improvements should be made with Indian money obtained from Indians. Never mind if the process be slow on that account. The development and exploitation of India by means of foreign capital generally leads, as in mining, to the permanent depletion of India's natural wealth. King Amanullah Khan of Afghanistan has decided very wisely not to borrow any foreign capital for the development of his country, as such capital might give foreigners a strangle-hold on Afghanistan.

—

Exclusion of Legislators from the Directorate of the Reserve Bank

In his revised Reserve Bank Bill, the Finance Member has reverted to his initial scheme of excluding members of the legislatures from the directorate of the Bank. Are the members of legislatures in European and American countries and in Japan excluded from the directorate of similar banks there ?

—

Exclusion of "Hindus" from American Citizenship

We have received the following correspondence from Mrs. Taraknath Das too late for insertion in the Comment and Criticism section.

In the October number of the Modern Review, page 439, appears an article entitled "Latest On Hindu Citizenship" by Prof. Sudhindra Bose.

Mr. Bose states that, "The Washington Government has consented to validate citizenship of Indians naturalized before 1923. All legal proceedings which have been started to revoke their citizenship papers have now been suspended. This action will enable some sixty odd Indians to maintain their

legal status as full-fledged American citizens with all the rights of any other citizens".

I wrote to the Hon. Raymond F. Crist, Commissioner of Naturalization, asking for an authoritative statement as to the status of those Indians whose citizenship had been cancelled prior to the decision in the Pandit case. I enclose the answer from the Commissioner, which should be of interest to the Indian people.

Some 69 Indians were naturalized, and the citizenship of 45 persons cancelled; therefore 24 persons only still retain their citizenship. As things stand today, no Indian can become an American citizen, as Indians are not regarded as "white persons".

The 45 Indians whose citizenship was cancelled are not benefited by the decision in the Pandit case and unfortunately are rendered stateless.

The letter from the Hon. Raymond F. Crist to which Mrs. Das refers runs as follows:—

My dear Mrs. Das :

Your letter of the 25th ultimo. I regret to state, was inexplicably delayed in an unusually heavy incoming mail, and has just today come to my attention.

The statement quoted by you inexactly presents the situation. After the Supreme Court of the United States had refused to grant the application for a writ of certiorari in the Pandit case, the Department of Justice authorized the respective United States Attorneys to discontinue the pending suits which had been directed against the naturalization of such persons and which had not theretofore been concluded. This did not alter the citizenship status of those whose certificates had previously been cancelled.

Very sincerely yours,
Raymond M. Crist,
Commissioner of Naturalization.

"Gandhi Still for 'India Free'"

Such is the heading of a short article in the *Literary Digest* of America, which runs as follows:—

"Exchanging One Master For Another" the poorest kind of policy for a country whose legitimate and highest aspiration should be freedom, says no less a personage than Mahatma Gandhi, who declares himself stoutly opposed to the idea that India should ally herself with Russia in order to drive the British out. His pronouncement was made to the Colombo *Times of Ceylon*, the capital of Ceylon, Britain's "premier colony." This newspaper is exclusively British owned and British edited, according to Indian editors, who are much impressed by that fact. They think the more of him that Gandhi makes it clear to-day as at the time when his non-cooperation movement was at its height that he is bent upon freeing India from the yoke of Britain. Though recent years have been marked with sanguinary conflicts between the Hindus and Moslems in various parts of India, his

resolve remains unchanged, it seems, and to the blunt question put by the representative of *The Times of Ceylon*—"Do you honestly believe that India would be happier if the British got out of the place altogether?" he replied with equal bluntness:

"Yes. I believe that that is the only solution of India's problems—and not only the problems of India, but also those of Africa. There is no half-way house to that solution. Of that I am convinced. It would be better, I admit, if the British remained as friends, at the mercy of India, and they would have to be at the mercy of India if they remained without the bayonet and the physical force which keeps them there now, and did penance for their past misdeeds. I admit, too, that there would be strife if they went, interneering trouble, probably much innocent blood would be shed, but India ultimately would find herself."

Gandhi was next asked by the reporter from the same paper why he and his people wished to non-cooperate with the British when they could reach their goal by cooperating with them. He replied with engaging frankness:

"I am strongly against cooperation with any force that is evil. My policy of non-cooperation is aimed at the forces of evil, quite irrespective of the individual, or of the individual administration. I realize that the individual is not to blame. I should not care whether the administration were British or whether from the Viceroy down to the doorkeeper they were Indians. If they were evil, I would not advocate cooperation with them. Congress is not entirely good—by which I mean it makes mistakes like the individual, but it does a certain amount of good, and that is why I support it."

Narcotic Drugs in China

Mr. C. F. Andrews brings to light in *The People* of Lahore some damnable facts to show how for the sake of filthy lucre some European powers and Japan continue wickedly to make a determined attempt to ruin China body and soul. Says he:—

The European powers, which had in former times used their power to introduce opium into China,—such as Great Britain by way of Hong Kong and Shanghai and Portugal by way of Macao, together with the Europeanised Japan which followed only too faithfully the bad example set by the West,—appear now to have discovered another mode of poisoning the manhood of China.

There has been, ever since the war, a continually increasing smuggling of the very worst and most deadly narcotics, such as heroin and codeine and morphia made from opium, and cocaine made from the coca leaf, which have in many provinces almost taken the place for drug addiction which used to be taken by opium itself. Death and impotence follow far more quickly from these powerful drugs than from opium. So that in many ways, owing to this new and devilish mode of poisoning masses of mankind, the manhood of China is being undermined and it is only with the utmost

difficulty and precaution on the part of Young China that the evil can be kept under any sort of control.

Mr. Andrews then quotes an account from Chinese sources which shows, by giving the figures for the total seizures of smuggled narcotic drugs made by the Chinese Maritime Customs during 1925 and 1926, that the narcotic situation in China during the year 1926 was much more threatening than that of the previous year, as shown by the fact that the importation or smuggling of foreign narcotics during 1926 had increased at least three times that of 1925.

What is being done to ruin China impels Mr. Andrews to observe:—

There is no comment needed on this graphic description of what is happening in China to-day. Only one thing needs to be told, namely, that these human fiends in the West and in Japan, who are prostituting science and mechanical invention for the manufacture of these insidious and deadly poisons, have marked down India also as a base of operations. Cocaine, especially, is being imported by smugglers at immense profits for which men sell their souls. Only if the magistrates of India make the penalty for such an offence of smuggling much more severe, and not retrievable with a fine, will the evil be stopped.

Miss Mayo Criticised

The December number of *The Hindustanee Student* of New York is devoted almost entirely to pointing out the falsehoods and exaggerations contained in Miss Mayo's "Mother India." It is to be hoped that this issue of the journal will be largely circulated in America. What is printed in it has for the most part been already published in newspapers in India.

The Literary Guide of London for January publishes a review of that American woman's book by "one who resided in India many years." It is signed "A. L. Saunders." This reviewer is not blind to the element of truth in the book, but feels bound to observe:—

"The extent to which Miss Mayo can go wildly wrong in her generalizations may be gathered from a few quotations."

The quotations we need not reproduce. The reviewer proceeds:—

As Miss Mayo's countrymen say, can you beat it? She remarks at the beginning of her book that when she started on this Indian voyage of discovery she was warned not to generalize.

It is a pity such eminently judicious advice should have been disregarded.

Why, then, the book's success? Partly because of its appeal to a certain political school, the class of people who subscribed £25,000 to General Dyer; much more because it is an exhortation and a justification for missionary enterprise. Mission Societies, like the churches, are feeling the chill blast of unbelief, but can not so well shelter under the convenient cloak of "reinterpretation in terms of modern thought." The difficulty is in man-power rather than in money. The ranker the harvest is represented, the more hope of additional labourers.

It would take too long to follow Miss Mayo's philippic through each heading. Indian ways of living, which for her are insanitary in the extreme, are in many respects cleaner than those of Europe. She has, unfortunately, only too good a case for her descriptions of cruelty to animals; but the cruelty of Indians is callousness—seldom active as in Europe. It is the doing of men who are themselves underfed and hard worked and comfortless. Our humanity to animals is really not much more than a century old; and, though inspired writings are not a reliable guide, it is to be noted that while Hindu, Mahomedan and Buddhist scriptures preach kindness to animals, our Gospels are silent on the point, and the Catholic doctrine, that animals have no souls like men, does undoubtedly make for inhumanity.

Sacred books, the reviewer adds, though some guide to a people's ideals, are rarely trustworthy as a picture of actual life. It would be a mistake, for instance, to interpret the Gospel precepts as to taking no thought for the morrow, laying up no treasure on earth, giving away all one's possessions, as if they represented the actual practice of Scotch or American business men. Miss Mayo quotes the Hindu scriptures as supporting her hopelessly incorrect representation of the domestic life of Indian women and children and the social life of Indian outcasts.

Some Hindu Shastras may describe the Hindu wife as a submissive serf, and the Hindu widows as down-trodden chattel. The average Hindu husband or son knows better.

As to the outcasts—or untouchables, as she calls them—Miss Mayo's account of their degradation is exaggerated, though she has got two important facts correctly. One is that the sum and substance of the Indian caste division, which has flowered into multitudinous sub-divisions, is the racial antagonism between the conquering Aryans (fair-skinned) and the conquered Dravidians (negroids). The same caste rule prevails in the United States but is more violently enforced, and subscribers to American missions would do well to remember it. The other fact is that the large majority of Indian Mussalmans, as of Indian Christian, are converted outcasts or their descendants. The effect of this on the alleged oppression of outcasts

is obvious. You cannot oppress people very seriously when it is perfectly easy for them, to transform themselves into members of communities you dare not meddle with.

The reviewer then points out the amount of truth that there is in the most sensational part of the book—that dealing with sexual matters. He also refers to some weak spots in European and American society in this respect, and mentions some Hindu and Muhammadan marriage customs which, in his opinion, the Christian West would do well to imitate.

As for turning the tables on the Britishers, in whose political interests Miss Mayo's book has been written, that has been done very effectively, among others, by Mr. Paras Nath Sinha of Bihar in *The Searchlight* and by Mr. Lajpat Rai in *The People, The Bombay Chronicle*, etc. It is, of course, a truism that to prove that in sexual morals Great Britain is worse than India is not to prove that Indian society is impeccable in that respect;—all our editors and journalists know it. If in spite of that obvious fact, Great Britain and America have to be exposed, it is because we feel compelled to show that, if the perpetuation of India's tutelage and bondage is sought to be justified on the ground of certain faults, Great Britain and America ought to be bound in stronger chains, and that, in any case, if we are to remain slaves on that account, Britishers are unfit to be our masters and mentors and Americans their supporters and eulogists. We must, of course, reform our society—we have been doing it. We do not require any reminders from impure-minded enemies of India. *The Literary guide's* reviewer gives it as his concluding verdict that "the book is clever, even brilliant. It is earnest and plain-spoken. But its recklessness of assertion, exaggeration, and sensationalism make it useless as a sociological study."

The Bengal Social Service Exhibition

The Bengal Social Service League is now more than ten years old. During the thirteen years of its existence it has done good work in many directions. Dr. D. N. Maitra, its energetic, resourceful and enterprising secretary, has got together a small band of willing workers whose services will be more and more appreciated with the lapse of years.

The latest philanthropic venture of the League is the permanent Social Service Exhibition opened last month. It is rightly claimed to be a "permanent school of popular education through the medium of charts and models and through demonstrations, lantern lectures, and educative cinema shows." The ideal thing would be to have such a permanent exhibition in every village to teach the people to adopt better methods of living. That means the expenditure of money, but not of more money than has been misappropriated and squandered by unscrupulous persons connected with what may be provisionally called politico-philanthropic schemes. Unfortunately, the country does not open its purse-strings unless there be some political sensationalism and theatricality and political magic. Still, it may be hoped that the League will be able gradually to have a permanent social service exhibition at least in every district town. The Eastern Bengal Railway has successfully run a demonstration train. Cannot the Social Service League arrange with the authorities of that and other Bengal railways to have its Exhibition in one or more carriages of such trains in future?

The Secretary has appealed for only five thousand rupees to enable the League to extend the sphere of its operations. There are very many persons in Calcutta who can singly give this amount without feeling the poorer for the gift.

The Indian Industrial and Commercial Congress.

Presiding over the last session of the Indian Industrial and Commercial Congress, held at Madras. Sir Ibrahim Rahimtoola delivered an ably thought out address. He deprecated provincial sentiment in industrial and commercial matters, observing:—

I have heard with regret that in some quarters economic interests are regarded as distinct as between province and province, and there is a tendency to introduce provincial particularism. I think it is necessary to remember that the division of India into provinces is for administrative purposes only, and that separate local administrations do not mean any conflict of economic interests. It is stated that the problems coming before the Indian Legislature are sometimes visualised from the interests of different provinces, resulting in divisions detrimental to the real interests of the country. In public affairs we have more than enough of divisions and

I earnestly trust that at least in the economic sphere the wider interests of India's prosperity as a whole will be the guiding light of all our activities.

After quoting a passage from a recent speech of Lord Ronaldshay's in which that ex-governor of Bengal had re-iterated the sanctimonious platitude that "Britain held India as a sacred trust for a people who had fallen on evil times" Sir Ibrahim said that in view of that claim it became desirable to examine how the "trustees" had discharged their duty by India during the century and a half they had been in supreme control of this country. After a detailed examination of this description, he arrived at the conclusion :—

Britishers do not come to India on a mission of philanthropy or for the benefit of their health. I will ask them to drop the pretence of holding India as a "sacred trust" and boldly to acknowledge the fact, that they are here for promoting their trade interests. I would appeal to Lord Irwin to visualise the Indian economic problem in the same spirit in which he, with Lord Lloyd, has done it for Britain in the "Great Opportunity" and to lay down a policy for India, consistent with the views he has expressed therein. I would ask him to call together the best brains of commercial India, to state the real object of Britain's control of India's destiny, and jointly to evolve measures for the prosperity of India.

The resolutions passed by the Congress covered all the most important industrial, commercial and other economic problems and questions of the country, such as Indian banking conditions, the Reserve Bank Bill, the ratio question, protection to the cotton textile industry, state aid to cottage industries, Indian mercantile marine, inland water communications, abolition of import and export restrictions, export duty on hides, protection for lac industry, India's representation at international conferences, Imperial preference, constitution of Port Trusts, the Railway Board, Railway services, Mining concessions, disposal of planting areas, Insurance legislation, Indianisation of services, reduction of railway freight for soft coke, Indian coal industry, female labour in mines, etc.

The Congress adopted a resolution advocating the boycott of the Simon Commission—strongly urging all Indian chambers of commerce and other commercial bodies not to give evidence before the Commission or otherwise assist it in its deliberations.

In bringing the proceedings of the Congress to a close the President said :—

The perfect unanimity which prevailed in this Congress in regard to questions affecting various parts of the country was a happy augury of the future united action of Indians to promote the vital interests of their motherland. He congratulated the delegates on the businesslike methods in which they conducted the proceedings and they had thus made his task the easiest possible. They had got through a tremendous amount of work and everything had gone on smoothly, harmoniously and in the best of spirits. There was nothing in the universe that could keep India in the present condition if they all presented a united front for the cause of their motherland and Indians were intellectually in no way inferior but were superior to people of other races, and even in spite of handicaps they could give a very creditable account of themselves in competitive examination with foreigners. In conclusion, he pointed out that if only all Indians united together there was nothing on the face of the earth that could keep India from her just and legitimate rights.

C. P. and Madras Councils and the Simon Commission

The Central Provinces and the Madras Legislative Councils have done their part well by condemning the constitution of and expressing their want of confidence in the Simon Commission. Other provincial councils and the Central Legislature should do likewise, though it is too much to hope that the Council of State will think alike with the vast majority of their politically minded countrymen.

The formation of committees of the legislative bodies for helping the Commission should be similarly prevented. This cannot be done if the elected members belonging to the Congress or Swaraj party absent themselves from the council chambers. But as the C. P. and Madras Swarajist members have been able to do good work by violating the party mandate, so should the Swarajist members of the other legislative bodies—particularly as obstruction is one of their basic principles. Utility should not be sacrificed or subordinated to theatricalities.

The Indian Science Congress

The Calcutta session of the Indian Science Congress was a very successful one. A large variety of papers was read, belonging to the spheres of both pure science and applied science. The delegates paid visits to various scientific, industrial and educational institutions, and had altogether quite a pleasant time

of it, in addition to the advantage of coming in contact with so many active minds.

As the Tropical Medicine people had already held their congress in Calcutta earlier, there were no medical section meetings this time in connection with the Science Congress. The other section, such as those relating to agriculture, anthropology, botany, chemistry, geology, mathematics and physics, psychology and zoology held successful meetings. A scientific exhibition was also held in connection with the Congress. Numerous fine instruments were shown, which were very much appreciated by the foreign delegates.

According to the Associated Press summaries of the proceedings of the Congress,

In the section of Chemistry alone, more than 140 papers of high technical value were read and discussed.

Calcutta contributed a large number of them, with Madras and Bombay coming second.

The section of Mathematics and Physics, presided over by Dr. Hunter, contributed 81 papers. Allahabad and Calcutta submitted more papers than any other centre in this section.

The section of Psychology attracted about 23 papers. Dr. Michael P. West presided.

The section of Agriculture, presided over by Rao Sahib Venkataraman, attracted 34 papers, as compared with the very meagre number in the first session of the Congress.

44 papers were submitted in the Zoology section of the Congress, presided over by Dr. Sundar Raj. Allahabad contributed more papers in this branch than any other single place, with Calcutta as the second best.

Mysore and Southern India and the Punjab submitted a large number of papers in the Botany section.

Dr. B. S. Guha, formerly of the Calcutta University and at present of the Anthropological Survey of India, presided over the section of Anthropology, which attracted more than 50 papers. Mr. S. S. Mehta of Bombay read an interesting paper on "Indian and Roman marriage ceremonies compared". Mr. K. N. Chatterjee (Calcutta) read a paper on the use of nose ornaments in India. Dr. Kalidas Nag (Calcutta) discussed India's contributions to the culture of Indonesia. Mr. Ramaprasad Chanda read a paper on culture contact in ancient India and showed that possibly the caste-ban originated because of differences in culture.

Mr. Asoke Chatterjee of the "Modern Review" urged the protection of the aborigines in India.

Thirty-six papers were read in the Geology section, many of which contributed much to this branch of Science and greatly added to the possibility of industrial expansion and commercial development. A paper on the iron resources of Mandi State by Dr. S. K. Roy was read by Mr. Maitra.

It may be mentioned in this connection that the contribution of the Geological section of the Science Congress was considerable. In this connection the remark of Dr. Fermor of the Geological Survey of India may be mentioned, who stated that so long the popular idea was that it was only the Geological

Survey of India who contributed to the sum total of geological research and advancement, but it was now seen from the number of papers read during this session, that people other than those connected with the Survey had no small share in the development of the science.

"Power Alcohol" From New Sources

In the chemical section of the Indian Science Congress much interest centred round Professor Dr. Hemendra Kumar Sen's paper on "Power Alcohol".

Two natural products of the province of Bengal were Gangwe Hyacinth. The former was a tree growing very abundantly in the Sunderbans and the cheapest wood in the market. There were at least 100 tons of sawdust available from the saw mills of the city. By introducing proper forestry regulations the growth of the tree in the forests could be maintained perennially. Prof. Sen obtained 30-40 gallons of Alcohol from a ton of Gangwe sawdust. The usual figure obtained with other varieties in other countries was in the region of 20-22 gallons. The cost of production per gallon of spirit was shown to be 6.05 annas, which pointed therefore to a great prospect for the industry in the province. It was also stated that the Union Distillery of Calcutta managed by Dr. Bose's Laboratory were arranging to erect an experimental plant to give the process a large scale trial. The chemical interest of the problem was also great, as the work would bring out certain results of fundamental interest in Cellulose Chemistry.

The water hyacinth, the other natural product of the province, for destruction of which the Government and the people were so anxious, was found to yield good results. The method adopted by Prof. Sen differed from that followed previously.

A large number of distinguished gentlemen took part in the discussion that followed, amongst whom were noticed Dr. Chunilal Bose, Dr. P. Niyogi, Dr. Pandya of the Agra University, Dr. A. C. Sarkar, Dr. N. N. Goswami, Dr. J. K. Choudhuri of Dacca, Mr. J. N. Dutta of Sylhet and others. Dr. Panchanan Niyogi asked if the collection of water hyacinth would be feasible, to which the author replied in the affirmative from certain statistics both local and foreign. He emphasised, however, the need for careful organisation. Dr. Sarkar also expressed a similar view. Great enthusiasm was exhibited about this very important contribution of the University of Calcutta. The sectional President Prof. S.S. Bhattacharya warmly congratulated Prof. Sen on the important paper he had presented to the section with, and hoped that there would be from now less occasion in future for accusing organic chemists of apathy in the study of natural products.—A.P.I.

Indian Aborigines and the Science Congress

Mr. Asoke Chatterjee, in the course of a paper entitled "A plea for the protection of Aborigines in India" stated that some of the aboriginal tribes in India, such the Andamanese, were fast dying

out. It was necessary that steps should be taken for their protection and preservation before it was too late.

It was resolved that in view of the fact that it would be prejudicial to the economic and cultural interests of the aboriginal tribes of India, should there be unrestrained contact between them and individuals representing a different state of culture and progress, the Government be approached by the Indian Science Congress to institute an immediate enquiry by competent anthropologists and other men to go into the situation and to formulate protective legislation in the light of such an enquiry.

It was further resolved that proper authorities be approached specially to consider the case of the aborigines of India and to allow the Anthropological Section of the Science Congress to state before them in detail the case of the aborigines in British India and Indian States.

Production and Consumption of Sugar in India

In the section of Agriculture of the Science Congress, Rao Sahab T. S. Venkatraman, in the course of his presidential address referring to the sugar industry in India, said:

"The Indian consumption of sugar and sugar products is at present, largely, in the form of jaggery. A fourth of it, however, is in the form of refined sugar and now the bulk of this article—over 85 per cent—has to be imported from outside, at a cost of about Rs. 15 crores each year. In one year, the value of the article thus imported exceeded 26 crores. The dumping of refined sugar into the country is a serious drain on our wealth. It further exerts an adverse effect on the home industry, and might ultimately lead to the extinction of this crop.

"It is now widely accepted that sugarcane probably originated in India and spread to other countries from here. It was an interesting curiosity to our visitors in the years before the Christian era. Alexander the Great was much struck with it, and his followers named it the "Honeyed Reed" or the reed which makes honey without the help of bees. The Indian area under sugarcane is nearly half that of the world and hence much greater than that of any other single country. This ought to give India the premier position as sugar producer. But to-day she has to import large quantities of refined sugar from outside and across wide seas even to meet her domestic needs."

Educational Psychology

In the psychology section of the Science Congress Prof. West, the president, dealt with psychology and education, and many other speakers discussed problems relating to literacy, the education

of defective, normal and super-normal children intelligence tests, etc.

Mr. Natarajan on the Education of Women

Having before us only a very brief summary of Mr. K. Natarajan's presidential address at the fortieth session of the Indian National Social Conference, held at Madras, we wrote in our last number that "if he really said women's educational progress in India has been marvellous, we cannot help saying that his enthusiasm led him to indulge in the language of hyperbole." On reading this remark of ours, he has sent us a copy of his presidential address, saying that his observation had special reference to the Madras Presidency. What he exactly said in his presidential address with reference to the education of women is quoted below.

In the matter of the education of women the progress made during the last thirty years has been little short of marvellous, and nowhere more so than in this Presidency. You have now in Madras City two great Women's Colleges, attended by about four hundred students drawn from all castes and communities; the number of girls attending high schools and primary schools has also largely increased, and it is a remarkable fact that while, during and since the war, there has been, owing to the economic stress resulting from high prices and increased school and college fees, some retardation in the advance of men's education, these causes have had little effect in checking the steady growth, both numerically and otherwise, of the education of girls. I must not omit to refer here to the Women's University at Hingne Badruk which owes its existence almost entirely to the self-sacrificing zeal of Professor Karve, whose services to women's cause in India will always be gratefully remembered by social reformers all over the country. Personally, I hold that, in the present circumstances of our country, when a sort of tradition of women's intellectual inferiority has held sway for many centuries, it is necessary, at least till that tradition is wholly destroyed, to make no distinction in the courses of study, especially in the higher education open to men and women. I have, therefore, been all along rather sceptical in my appreciation of the idea of a separate University with an altogether different curriculum of studies for women. But I have always acknowledged that every method and every system which promises to bring the benefits of education of some kind to girls and women who would otherwise go without them, is to be welcomed; and from that point of view the Women's University is a very valuable and interesting experiment.

Medical Research in Ancient India

That Dr. Sir Brajendranath Seal, who has done so much to make the moderns acquaint-

ed with the knowledge of the positive sciences possessed by the ancient Hindus, would also be able to say something new on medical research in India, is only to be expected. This he did in introducing the delegates of the Far Eastern Association of Tropical Medicine to a meeting at Mysore. What they thought and felt after listening to Dr. Seal's brief address, we do not know. But it would encourage our young medical students in research, should they take to it, to know that in ancient times our forefathers did what was for those days remarkable and that they were not inferior to any contemporaries of theirs. If the members of the general public bear this fact in mind, they may also be disposed to help in the establishment and maintenance of medical research institutes for Indians on independent lines.

From the earliest times, said Dr. Seal, hundreds of years before the birth of Christ, from the days of Punarvasu, Atreya and Dhanvantari, the fathers of medicine and surgery, at any rate from the days of the University of Taxila, so famous for its schools of medicine, India has taken an active part in the investigation of diseases prevalent in her warm climate and of the indigenous drugs and their healing virtues. And from the extant treatises of Charaka and Susruta, we are surprised to discover that these early enquirers into what may be called tropical diseases and medicines used to meet in conference, in great gatherings of Rishis and savants on the banks of the Ganges, in some forest or mountain retreat, warmly discussing the fundamentals of life and health, and the principles of disease and its cure. These methods of the academy and symposium are no doubt familiar to us in philosophical enquiry, in Greece and India alike. So also the South Indian Academies of Literature, assigned to a fabulous antiquity, are famous in many a story and legend; but what may be called the Ancient Eastern Association of Tropical Medicine, attended by delegates from far Vahlka and Gandhara in the West to Benares and Kosala in the East, in fact, from Central Asia to Middle India, had their conferences and sessions centuries before Christ. Mark the long list of names, Atreya, the President of the Congress, Kumara, Shiras, Kankhayana, the Vahlka Physician, Vadisa, Marichi, Maitreya Kashipati—the Lord of Benares. Their name is legion and the debates and discussions show quite a modern spirit of enquiry and investigation, even if

they should be in the nature of imaginary conversations. And not investigation alone. India in the early Buddhist times, certainly not later than the third century B. C., inaugurated the organisation of medical relief to man as well as animals, by organising hospitals and attaching thereto gardens of medical herbs and drug stores as well as regular establishments of medical officers and attendants—an organisation which was carried to the Malaya Peninsula and the Eastern Archipelago in the course of India's peaceful civilizing mission.

The Far-Eastern Association of Tropical Medicine, to-day, equally in its activities of medical research and organisation of medical relief, is, therefore, Dr. Seal went on to observe carrying forward on a modern scientific basis the same movement of congress and conferences and of hospital organisation whereby Ancient India pressed knowledge to the service of suffering humanity. And it was not merely the motive power and impulse, not merely the principle of organisation, in respect of which the Ancient Indian medical organisation was akin to the activities of to-day. In some of their results and discoveries they anticipated in their pre-scientific empirical way some accredited and widely acclaimed results of present-day medical research in tropical diseases and drugs. He proceeded to give one or two concrete illustrations of this fact. Take for example, Sir L. Roger's earlier investigations into dysentery and leprosy. In the Ayurveda Pharmacopoeia, a decoction of the Kurchi bark and the Chaulmoogra oil, in certain combinations, were prescribed for dysentery and leprosy respectively, and the drugs in crude forms were in use as bazaar medicines. What Rogers and his assistants did in their first attempts was by modern analysis to find out and extract the active principle concerned in each of these cases. The subsequent developments of various forms of injection were scientific achievements which were necessarily beyond the reach of the ancient physicians; but still it is clear that the latter had diagnosed varieties of these diseases, and found remedies which though not specifics, could actually alleviate or arrest them, and, as it turned out, they thus laid the foundation of future scientific advance. Then, again, take the question of epidemics—what Charaka calls varsonas, devastations of whole peoples and regions, Charaka notes the characteristic signs

and accompaniments of these epidemics—the contamination of the water, the soil, the air, and the agency of various pests—including the mosquito, the fly and the rat, *makshika*, *mushakadi*—to select only a few from the list. Or, again, take the question of specific diets in relation to specific diseases; for example, the interdiction of salt in dropsy. In fact, the dietetics of *Susruta* and *Charaka* may fairly pass the test of any upholder of vitamins or the investigator of the innutrition theory of the origin of diseases.

Minimum and Maximum

Some British papers have asserted that the maximum which Britain may be disposed to concede to the political aspirations of India is provincial autonomy. Previous to the last Madras session of the Indian National Congress, though revolutionaries had worked for absolute independence as their goal and many non-revolutionaries had declared in speech and writing that nothing short of absolute independence could be the ultimate goal of India, no representative and collective body of Indians, following the path of what is called "constitutional agitation," had declared for that goal. But now that one such body, the Congress, has declared that to be its goal, it cannot be said that *all* India is in favour of any lower goal. And that lower goal is in the case of the National Liberal Federation, the Muslim League, etc., Dominion status—nothing lower than Dominion status. It would, therefore, be quite accurate to say that the minimum demanded in India is Dominion status and the maximum, absolute independence. Britannia considers herself as the Lady Bountiful and India as the beggar. So, on the principle that beggars cannot be choosers, Britannia may confidently think that the maximum which she is prepared to concede, *viz.*, provincial autonomy, will have to be thankfully accepted by India, though it may be lower than her minimum demand. But Britain is not in reality the mistress of the situation. So India will continue to press forward towards her goal, though she is not just yet able to apply any pressure which will make Britain agree to her attaining even Dominion status—not to speak of independence.

Independence is sometimes thought of and characterized as "isolated" independence.

But if other independent countries in the world are not in an "isolated" position, what is there to prevent India from forming alliances with other powers?

Again, Dominion status is sometimes spoken of as superior to or better than absolute independence. We do not understand how. Perhaps it is meant that the self-governing Dominions in the British Empire enjoy all the advantages of independence without the full responsibility of self-defence. But is it really an advantage to lean on others for self-defence? The more one relies on others, the greater is the perpetuation of one's internal weakness. To be called upon all of a sudden to stand on one's legs is no doubt perplexing. But we are not just now contemplating any cataclysmic change. Should, however, there be any such change, the India which would be able to sever her connection with Britain in that way, would certainly be able to undertake the duty of self-defence.

It has been stated that interdependence of nations is a higher ideal, indicating a higher stage of political evolution, than mere independence. That is true. But that stage follows the stage of independence. If all nations be not free, they cannot obviously be mutually dependent. Taking the case of India and the other parts of the British Empire, it would not be interdependence if India alone were a dependency of the latter. For real interdependence, the other parts of the Empire must bear the same relation to India as India would do to them. That would mean exact equality of political status of all parts of the Empire. And even when that is attained, that would not mean the interdependence of the nations of the earth. India might then depend on Great Britain and Great Britain on India, but not India on Japan or France, or France or Japan on India, for example. Therefore, real and comprehensive interdependence of the nations of the earth presupposes first of all complete independence and equal political status for all nations—at least of such numerically large populations as that of India.

The Hartal and Students

We were opposed from the first to students leaving the state-recognised schools, colleges and universities in conformity with Mr. Gandhi's programme of non-co-operation

unless room could be found for them in other institutions which were at least as efficient as the former. We hold that view still. The observance of the Simon Commission *hartal* by students stands on a different footing. It does not mean leaving the educational institutions on their part for good. It means only a day's absence. The authorities of those institutions who are in favour of the *hartal* or are neutral will agree to give their students a holiday on February 3. Those who have to be opposed to it on political grounds, as the authorities of Government or state-aided institutions, need not take a more serious view of their students' absence for a single day than they do when they absent themselves without assigning any reasons. They sometimes do that to see a football match or a wrestling match or some race. As for the political aspect of the affair, students are not in these days punished for acting as Congress volunteers, Muslim League volunteers, etc. If students are made to assemble for celebrating the Empire Day, for example, that is certainly politics, though it is not the kind of politics objected to by Government and loyalists. It may be argued that the Simon Commission *hartal* is a direct insult to that body and an indirect insult to the British Imperial Government which has appointed it. But is not the enforced Empire Day celebration by many of our students a direct insult to our national self-respect? Who would willingly celebrate on a particular day the fact of our being a subject people? If our students are encouraged to insult themselves and their country by celebrating the Empire Day, why should they be punished for assisting at a function which is meant to hurl back the insult involved in the appointment of the Simon Commission in violation of India's right of self-determination? The one insult is just as political or non-political as the other.

The Oil War in India

The British advocates of British mineral oil interests are angry with the American Standard Oil Company, because the latter are purchasing petroleum from Russia and selling it at a cheaper price in India than the oil supplied by its rivals. The British partisans say that the American Company has been thereby underselling the indigenous

product of the Indian Empire, and thus want us to range ourselves with them. We do not see why we should. Let us take an example. The Burma Oil Company is as much a foreign Company as the Standard Oil Company. The profits of the former fill the pockets of foreigners—not of the Burmese or the Indians. If the independence of Burma had not been destroyed for her oil and other natural resources, the oil would have remained underground till such time as the Burmans themselves could develop the oil industry and get all the profits. But now the greater the sale of the Burma oil, the quicker would be the exhaustion of the total oil deposit in that country; so that even if in future Burma became self-ruling and wanted to buy out the Burma Oil Co., it would not be worth while doing so. Hence we do not see any reason to give preference to the oil supplied by the Burma Oil Co., on other rivals of the Standard Oil Co. We should buy whatever is cheaper for the quality. If the Burmans could tap and supply the oil of their own country, it would be reasonable to purchase it even at a higher price than American or Russian oil.

Meetings Against Child-Marriage

The citizens of Madras held a public meeting last month to support legislation against child marriage. The resolution adopted fixed the minimum marriageable age of bridegrooms and brides at 18 and 14 respectively. Mr. N. Srinivasachariar spoke against the resolution, though he was in sympathy with its object. Dewan Bahadur T. Varadarajulu Naidu moved an amendment to the resolution to substitute the figures '21 and 16' for the figures '18 and 14'. It was put and lost.

Madras students of both sexes are taking much interest in the question. At a meeting of the students of Queen Mary's College, which is a woman's college, held under the presidency of its principal, a resolution to fix 16 and 21 as the minimum age for the marriage of brides and bridegrooms respectively was passed. It heartily supported the principle of Mr. Sarda's bill in the Legislative Assembly and Dr. Muthulakshmi Reddy's bill in the Madras Council. Similar resolutions have been passed at the Lady Willingdon Training College, which also is a woman's college, the Law College, Pachaiappa's College, the Victoria Hostel and the Venkateswar Hostel. The students of the

Madras Presidency intend to carry on the agitation in all colleges in the city and in the mofussil until legislation against too early marriages has been brought about,

Archaeology in our Universities

There is a vast field for archaeological workers in India. Archaeological research is one of the principal means of adding to our positive and definite knowledge of India's past. It is, therefore, to be regretted that even in the postgraduate departments of Indian universities adequate arrangements do not exist for giving training to advanced students in archaeological work. Some of them study epigraphy, numismatics, etc., no doubt, and learn what previous workers have discovered. That is a valuable part of their education. But what is also required is that they should learn to be archaeological discoverers themselves, just as in scientific education students not only acquire what is already known but try to find out new facts and truths themselves. We referred to this desideratum in our universities in a note in a recent issue. Since then the Benares University has appointed Mr. Rakhal Das Banerji as one of its professors of history. As he is admittedly a very competent archaeologist, well-known for his discoveries at Mohen-jo-Daro and elsewhere, the Benares University may now, if it likes, make arrangements for giving archaeological training to some of its advanced students under Mr. Banerji's guidance.

As the years pass, the Government of India and our legislators cannot but have a higher and higher idea of the value of archaeology than they now have. More money will then be available for archaeological work and more workers wanted. India ought to be able to supply these workers, who will have a useful career. Our universities should prepare themselves betimes to become the nurseries of such workers.

Punishment for Wearing Sacred Thread

It is said, the Chief of Baghat in the Simla Hills has imprisoned and fined some members of the depressed classes for wearing the sacred thread. These persons had been recently "purified" and invested with the sacred thread by the Arya Samaj, which has the right to do so. While we do not think the wearing of the sacred thread itself

necessarily makes one a better man, no one has the right to prevent people from doing so if thereby they feel that they can add to their self-respect and raise their social status. The Chief should not have been so antediluvian as to consider an innocent act a crime.

Europeans and Indians in South Africa

In the course of a recent speech Premier Hertzog said that "it was often felt that South Africa would have been happier if Indians had not been present". But it was the Europeans who took them there to serve their own selfish purposes. Does not Premier Hertzog also know that, by other than the European intruders in South Africa and their partisans, "it was often felt that South Africa would have been happier if [Europeans] had not been present?" When the Premier suggested that "the Indians further complicated the colour question in South Africa," he admitted by implication that some other people had already complicated and in fact been responsible for the genesis of that question. And the Europeans were that people.

"Statesman" to Pay Damages

Judgment has been delivered by the Chief Justice and Mr. Justice C. C. Ghosh, awarding damages of Rs. 1,000 with costs to Mr. Subhas Chandra Bose in the appeal preferred by him from a judgment of Mr. Justice Buckland dismissing his claim for damages for rupees one lakh against the proprietors and the editor of the *Statesman* in respect of a libel contained in the issue of that newspaper of November 26, 1924. Justice has been done; but perhaps the damages awarded should have been heavier.

Hooliganism in Madras Against Boycotters

In a previous note on the Simon Commission *hartal*, we have written that those who anticipate trouble owing to the *hartal*, are men of [the same kidney with those who can both quell and create disturbances. Evidently what has been done against a Simon Commission boycott meeting in Madras, presided over by Mr. Yakub Hassan, is the first sample of organised hooliganism anticipated by the British journalists referred to in our previous note.